

THE
CHINESE RECORDER
AND
Missionary Journal.

VOL. XXVII.

NOVEMBER, 1896.

No. 11.

Francis Xavier.

BY HSIANG CHANG.

IF to have a great purpose, and to carry that purpose out in the face of almost insuperable difficulties and privations is heroism, then Francis Xavier was a hero, one of the greatest heroes that the world has seen. Descended from the princely house of Navarre; moving in the best society; a man of brilliant powers; early becoming one of the most famous professors at the then most famous university in Europe, to which young men from Spain, Italy and Germany, resorted for study, viz., Paris, he had a distinguished career in prospect.

But he willingly abandoned all this that he might devote his life to the conversion of the Indies; and for the space of ten years, through joy and sorrow, through health and sickness, through good and ill, he toiled on; on even amid the shadows of the valley till death.

Francis Xavier was born in the castle of Xavier at the foot of the Pyrenees, on the 7th April, 1506. His father's name was De Jasso, a lord of considerable influence and high up in the council of state at the court of King John III. of Portugal.

His mother's name was Xavier, sole heiress of one of the most illustrious families in the kingdom; and that the name should not perish, or the inheritance become estranged, Francis and some of his brothers were given the name of Xavier.

His natural endowments were of a high order. Strong in body and vigorous in mind he early showed a strong inclination towards learning, and at the age of eighteen was sent to Paris. There he took up the study of philosophy, in which he so excelled that soon he was at the head of his class and graduated with honours. And having taken his M. A. he was appointed professor in

the university. In this position he quickly rose to eminence and acquired high reputation in his public lectures on Aristotle. But the course opening up before him was not his destined path. "It was not for those fading honours," as his biographer says, "that Divine Providence had called him to Paris."

His parents inspired him with the fear of God from his earliest years, but not as yet had he yielded himself up to feel the force of the truth in his soul issuing in personal conscious salvation.

The teachings of Luther were then attracting some attention, and men's minds were being stirred up to more earnest inquiry. And many earnest young men from Germany imbued with the reformed doctrines, had entered the university, and were in a quiet unobtrusive way seeking to spread the truth amongst their fellow-students, and Xavier, to some extent, had come under the influence of this teaching. Unfortunately, however, for Protestantism, fortunately for the Roman church, there arrived on the scene one who was destined to change the whole course of Xavier's life. Ignatius Loyola, discerning in the young professor eminent qualifications for the establishment and developing of the Society of Jesus, which he was then trying to inaugurate, set about his conversion. As Xavier was engaged in the pursuits of his varied and wonderful mind there stepped forth and spoke to him this plainly dressed but powerful preacher, of lofty bearing, of stern deportment, mighty in the assumption of a voluntary poverty. "Francis," said he, "what shall it profit a man if he gain the whole world and lose his own soul." He would not let the youth go. He attended the hall where Xavier delivered his eloquent lectures; he stood and listened before the orator's chair; but when the applause had subsided, and the crowd had retired, he touched him on the shoulder, "Francis," said he, "what shall it profit a man if he gain the whole world and lose his own soul." Noble as he was, Xavier was not rich; his affairs became embarrassed; he needed help. The stern Loyola did not forsake him; having just returned from Flanders, from which place he had brought a large amount of alms, he helped him out of his difficulty. But as he did so the same old question was urged with still greater emphasis, 'What shall it profit a man if he gain the whole world and lose his own soul.'

And we know the result; Xavier was led to see the emptiness of earthly greatness, the meanness of earthly ambitions; and touched by the power of eternal truth he resolved to live according to the Divine word and to tread in the footsteps of his spiritual Father Ignatius. And this was his key-note all through life, "What shall it profit a man if he gain the whole world and lose his

own soul." This was the question he constantly put to his hearers and friends. Again and again do we hear his voice, a voice of persuasion, entreaty, love, asking, "What shall it profit a man if he gain the whole world and lose his own soul." And the value of the soul was in his estimation of infinite worth, compared to which the riches or the most highly-prized treasures of earth were of no account. Thus we hear him, addressing some merchants towards the end of his life, say, "How bent are our desires on heaping up the frail and perishable treasures of this world; as if there were no other besides this earthly life; nor other riches besides the gold of Japan, the silks of China and the spices of the Moluccas. Ah! 'what profits it a man to gain the universe and lose his soul.'"

That his conversion was real, his abandonment of the world and his subsequent career sufficiently evidence. His piety was of a different stamp from that which passed current amongst ourselves in years gone by, and which sometimes, even to-day, is regarded as the genuine thing, viz., a desire to escape hell and gain heaven; in other words to gain happiness. But the essential idea of Christianity is different from this. Love to Christ and souls, exacting our life's noblest thought and services. Nothing else but this can fulfill the Divine purpose in us and through us. And Xavier reached this. Listen to his beautiful verses, constituting one of the finest hymns in our language:—

1. My God I love Thee, not because
I hope for heaven thereby;
Nor because they who love Thee not
Are lost eternally.
2. Thou O my Jesus, Thou didst me
Upon the cross embrace;
For me didst bear the nail and spear,
And manifold disgrace.
3. And griefs and torments numberless,
And sweat of agony;
E'en death itself—and all for one
Who was Thine enemy.
4. Then why O blessed Jesus Christ
Should I not love Thee well?
Not for the sake of winning heaven,
Or of escaping hell.
5. Not with the hope of gaining aught,
Nor seeking a reward;
But as Thyself hast loved me,
O ever loving Lord.
6. E'en so I love Thee and will love,
And in Thy praise will sing,
Because Thou art my loving God,
And my redeeming King.

Of the genuineness of his character and the sincerity of his purpose there can be no two opinions. His enthusiastic devotion to and joy in his Master's service are apparent throughout. Christ and His salvation were the great central truths which he held with a firm unflinching grasp, and which he strongly emphasized in his preaching. Thus in preaching to the inhabitants of Socotra he asserted that there was no possibility of salvation without a sincere faith in Jesus Christ.

But in some respects, we think, he was mistaken. He adopted, like his master Loyola, a severe asceticism which he carried to extremes; leading to unnecessary privations and suppressions of natural instincts and desires. For instance, on his journey from Paris into Italy with some other divines and students, the spirit of youthful buoyancy had asserted itself, and Xavier excelled the others in running and leaping. Immediately he felt compunction of conscience, and to mortify the flesh had tied his arms and thighs with little cords which, with the exertion of the journey, had caused his limbs to swell, and gave him such pain that he could not proceed on his way for the time being, and a physician had to be called in.

Again, when on his way to Lisbon to embark for India, though passing almost within sight of his home, and with time to spare, he yet refused to turn aside to bid farewell to his mother and those at home, considering that flesh and blood are enemies to the apostolic spirit; and that home and kindred were therefore amongst the all things that he had forsaken for the love of God. A sentence of Loyola made a deep and often recurring impression upon his mind, "We make no progress in virtue, but by vanquishing ourselves." At a subsequent date we read in one of his letters words which show that he still cherished the same idea. "I am ashamed," he says, "to have shed so many tears of joy through an excess of heavenly pleasure?"

It is remarkable at what an early period this ascetic spirit manifested itself in the Christian church, and with what persistency it has remained. It is an exaggeration of a vital truth that spiritual well-being can only be promoted by a corresponding suppression of the evil desires of the flesh, or of the unlawful indulgence of lawful desires. But this is not asceticism. To all this gratuitous suppression and infliction of pain come the words of God, "who hath required this at your hands."

Yet with all his austerity Francis Xavier was not narrow with the narrowness of some. He would not drive away all pleasure from men, who, in the strain and stress of life, felt the need of relaxation. He even joined with them in innocent games

that he might increase his influence over them. Thus, on board ship, a cavalier who had heard of Father Xavier, and wishing to see him was, on his introduction, much shocked to find him playing chess with a private soldier. It was not the games that were in his estimation forbidden, but the use of improper language or other objectionable features.

No sooner was Xavier's resolve taken than he left the university, and cast in his lot with Loyola. His heart had been set on the Indies, but for some time his heart's desire had been denied him. Eventually his way was opened. While a student in Paris his father, whose worldly concerns were not so prosperous as they had formerly been, contemplated withdrawing Francis from the university. He first consulted his eldest daughter, a lady of great sanctity and the abbess of a convent, and she warned him against doing it, stating that Francis was a chosen vessel preordained to be the apostle of the Indies, and that one day he would become a great pillar of the church. Francis was probably made aware of his sister's prophecy. At any rate when the papal decision was made known to him by Ignatius to proceed to India he confessed that for a long time he had sighed after the Indies without daring to declare it. He sailed for the lands that were after to be the scene of his labours and sufferings and death, on April 7th, 1541, his birthday; and after a weary journey, occupying thirteen months, *viâ* the Cape of Good Hope and Socotra, he arrived at Goa, then the head of a flourishing colony of Portuguese and the seat of a bishopric.

Religion amongst the colonists was at a very low ebb. All methods of heaping up money, legitimate or otherwise, were accounted lawful. Injustice and bribery existed on every hand, and gross immorality was openly practised. "The bishop of Goa, to little purpose, had threatened them with the wrath of heaven and the thunder of excommunication; no dam was sufficient for such a deluge. Their hearts were hardened against spiritual things." Father Xavier at once set to work to bring about a better state of things, and succeeded in effecting a wonderful reformation in the lives of the people, not only at Goa, but at Malacca and other places where the Portuguese resided. But for the most part these reforms were not lasting, and all through his career Francis Xavier had to confess, as many a missionary of the cross has since had to do, that the greatest hindrance to the spread of the Gospel truth amongst the heathen comes not from the heathen themselves, but from the unhallowed lives of many of those from Christian lands.

The one great object, however, for which Xavier had come to India, was never for a moment lost sight of—the conversion of the

natives. For this he lived and laboured ; for this he strove and prayed. Souls, souls, for Christ ; this was the burden of his cry, the enduring passion of his soul ; for he believed that "the salvation of one only soul ought to comfort a missionary for all his pains."

It was a mighty work he set before himself, but his faith was mighty and his courage unflinching. The path of duty he never swerved from, not for an instant. Where the path lay he travelled ; where the voice led he followed patiently, bravely.

The state of the then heathen India was enough to make the stoutest heart quail. It was indeed the stronghold of Satan. The narrative tells us that "as for the gentiles the life they led resembled that of beasts rather than of men. Uncleaness was risen to the last excess among them, and the least corrupt were those who had no religion. The greatest part of them adored the devil under an obscure figure and with ceremonies which modesty forbids to mention." Such then were some of the conditions under which this man of God launched forth on his great life work ; enough to discourage a man of less faith ; but only stimulating him to more incessant self-sacrificing toil.

His first care was to set himself to acquire the language, and in this he succeeded so well that in a marvellously short space of time he was able to make himself intelligible. His biographer claims for him the gift of tongues. Thus he says, "It was at this time, properly speaking," viz., while working on the coast of Travancore "when God first communicated to Xavier the gift of tongues in the Indies. The holy man spoke very well the language of those barbarians without having learnt it, and had no need of an interpreter when he instructed." And this was the authority of a young Spaniard, who was said to be an eye witness. But this does not seem to be borne out by his practice. For we find him in the early part of his ministry speaking through an interpreter ; and in writing to one of his fellow-workers he says, "I am wholly ignorant of the language of the people, and they understand as little of mine ; and I have no interpreter. All I can perform is to baptize children and serve the sick, an employment easily understood without the help of an interpreter by only minding what they want." Later on we find him labouring in the knowledge of the Malay tongue. And on his arrival in Japan, although he had previously gained some knowledge of the language from the three Japanese Christian youths whom he had in training at Malacca, he did not know it sufficiently to express it with any degree of freedom, and confesses that he and his companions at first stood like statues, mute and motionless. He therefore applied himself with all diligence to the study of the language.

We may therefore, I think, dismiss the gift of tongues theory along with the miracles which he is said to have performed during life and since. Such a lot of accretions have grown up round his name, and wonders ascribed to him which he himself did not claim, or, if claimed, explained on natural principles, that it is hard to get through these so as to form a just estimate of the man and his work. But brushing these aside we see a brave man who walked with God, and ever maintained the right; and because of his nearness and constancy of communion with God, had revelations not accorded to those whose manner of life was further from the Divine plane, and was enabled to accomplish what he could not otherwise have done. Well would it have been if his biographer and friends had acted on the advice which he himself gave to one of the young missionaries, "Have a care that your relations be exact, and such that our fathers at Goa may send them into Europe as so many authentic proofs of what you perform in the east." Then we should not have heard so much of the gift of tongues and of the wonderful miracles alleged to have been performed by the good Father.

Xavier's field of labour was a very wide one, extending from the Malabar coast to Ceylon, the Malacca Straits, the Moluccas or Spine Islands, and beyond even to some of the lesser known barbarian islands of the Pacific, and north to Japan. In covering this field he was ably assisted by a noble band of missionaries. His first sphere was among the population of the Pearl Fisheries, along the coast from Cape Cormorin to the Isle of Manar. Some of these people were nominally Christians, but their practices were anything but conformable to their profession of Christianity. Here Father Francis laboured for over a year with great success; so much so that the number of those to be instructed and advanced in piety was far too numerous for himself to attend to unaided. He, therefore, resolved to return to Goa to seek help. He remained but a little time at Goa, and returned to these Paravas, as they are called, with all expedition, with the best provision of Gospel labourers he could procure, viz., one Portuguese, two native Indian priests, and one Portuguese unordained. Having installed these in their work among the villagers he himself penetrated further into the country; his travels covering the greater part of the south of the peninsula from Travancore to Tranquebar and the northern portion of Ceylon. Now we see him holding discussion with learned Brahmans and anon reproving robber bands, or attending to the poor in their sickness and need, or instructing the children, or evangelizing in the villages; seeking by all means to win men to the Lord Jesus Christ.

From Cande he was desirous of returning to Travancore, but contrary winds drove him back to the coast whence he had sailed;

he thereupon conceived that God had called him to other places, and at once turned his attention to the isles of the Far East. Arriving at Malacca he spent some little time there in preaching to his fellow-countrymen and in visiting the islands around. But his heart yearned for those still sitting in the region and shadow of death; and so, bidding good-bye to those who fain would have detained him, he hastened on to the more distant Moluccas; and there, with untiring zeal, he laboured for the upbuilding of the Christians already there and for the conversion of the heathen. Amongst those he gained to a profession of Christianity was a lady of great intelligence and influence, a Saracen princess, whose after life adorned the doctrine of God in all things. One of the isles in the far Pacific, east of the Moluccas, visited by the missionary, was the Isle del Moro as it is named in his biography, whose inhabitants were reported to be fierce cannibals. When his design of visiting these isles became known, all possible endeavours were made by his friends to prevent him going. They even went so far as to obtain an order from the governor forbidding any vessel to carry the Father thence. The reply evoked is one of the noblest utterances in the good man's life, reminding us of the reply of the Apostle Paul when his fellow-believers tried to prevent him going up to Jerusalem, "What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." So Francis Xavier replied, "Where are those people who dare to confine the power of Almighty God and have so mean an apprehension of the Saviour's love and grace? Are there any hearts hard enough to resist the influence of the most high, when it pleases Him to soften and to change them? What! shall He who has subjected the whole world to the cross, shall He exempt from that subjection this petty corner of the universe? Shall then the Isle del Moro be the only place which shall receive no benefit of redemption? I acknowledge them to be very barbarous and brutal; and let it be granted that they were more inhuman than they are, 'tis because I can do nothing of myself that I have the better hopes of them. I can do all things in Him who strengthens me and from whom alone proceeds the strength of those who labour in the Gospel . . . You tell me that they will take away my life, either by sword or poison; but those are favours too great for such a sinner as I am to expect from heaven. Yet I dare confidently say that whatever torment or death they prepare for me I am ready to suffer a thousand times more for the salvation of one soul." Nor was this any idle sentiment, for he maintained his steadfastness of purpose amid the coldness and opposition of his fellow-sojourners from the west, and amid bitterest hate and persecution from the heathen. As witness the Brahmans

waiting in ambush to kill him; and to escape their fury he was compelled to hide in the forest, and passed the night upon a tree. Even then his prayer was not for himself, but for his flock, that they might be protected and saved. Or, later on, when in Japan he was dragged out of the city to be put to death, and providentially saved by a violent storm arising; he stood there in the midst of it all without losing his habitual tranquillity, adoring that Divine Providence which had worked so visibly in his favour. Thoroughly imbued with the spirit of Christ's teaching, he was patient under insult, and sought ever to return good for evil, which he beautifully characterizes as "Divine revenge." And amid all his persecutions and sufferings we hear him say, "More, Lord, more. I can bear more for Thy sake." For him there was no turning back. He could bear, but he could not swerve. He went therefore to the Isle del Moro, and it became to him the island of Divine hope, because of the abundant fruits of his labours. He spent three months here, and returned to Goa *viâ* the Moluccas. While at Malacca an attack by the Sultan of Acheen on that place roused the fears of Xavier for the safety of the Christians, and he urged "the organization of an expedition to chastise the invaders, which proved a triumph, and much increased his local influence." It was at this time he penned his famous letter to the King of Portugal, urging that severe measures be taken with those who should oppose the spread of the truth, which letter, it is said, led to the establishment of the inquisition at Goa in 1560, several years after Xavier's death.

But we must hasten on. And passing over several years, which were chiefly spent in going to and fro between Malacca and Goa, and evangelizing in the fields already visited, we find him away north in a land then but little known—Japan. He had previously become acquainted at Malacca with a Japanese exile named Han Siro, whose conversation fired him with zeal for the conversion of Japan, and who, on his baptism, took the name of Paul of the Holy faith, by which name he was subsequently known. Proceeding to Japan he carried Paul along with him, and landed at Kagoshima, in the southern part of the island of Kiusiu, Han Siro's birth place, where they were well received and granted full permission to preach the Gospel. Soon, however, opposition set in, and the Father went further north, even reaching Kioto, the capital of the country. He remained for over two years in Japan, and had some fruits of his labours, especially in the kingdom of Bungo, and feeling that he could leave the work in other hands, his custom being to commit it to native evangelists as soon as possible, he returned to India to gain permission and make preparation for going to China, on which country his heart was set. His last journey, from which he returned

not, and the great purpose of his closing years was left unaccomplished. But the banner dropping from his nerveless grasp was taken up by others and borne aloft until it was proudly erected in the capital of the Chinese empire. The rock had opened for the inflowing of the gracious stream, which is yet destined to enrich and transform the nation.

He gained the consent of the viceroy to the appointment of an embassy to China, and large sums were voted by the treasury and raised by private subscriptions to defray the expense of such embassy. But the Governor of Malacca threw all manner of difficulties in the way, even laying an embargo on the ship. "Xavier, who, with characteristic modesty, had kept his dignity as Papal Nuncio Pinatte (save for exhibiting the brief to the Bishop of Goa on his first arrival in India) determined to avail himself of it now, and desired the vicar-general of Malacca to inform the governor and to remind him that such as impeded a nuncio in the discharge of his office were subject to excommunication by the Pope himself. The governor paid no more regard to the papal brief than he had done to the viceroy's letter, and even charged Xavier with having forged it, if not both documents, and the people of Malacca sided with their governor against Xavier." At last a compromise was agreed upon, and Father Francis and his two companions were allowed to sail, and after about six weeks arrived at Sancian, now known as the Island of St. John, close to the coast of Canton.

Here again the Portuguese tried to dissuade him from trying to proceed to China, but he turned a deaf ear to all their entreaties. If he could only reach the mainland, even to be put in prison, it would give him the opportunity he longed for of preaching the Gospel to Chinese on Chinese soil. No Portuguese ship would carry him thither, but the Father succeeded in making arrangements with some Chinese merchants to land him on the coast, under oath of secrecy that no torments should make him confess the name or the house of him who set him on shore. But the Chinese failed of their promise to return for him, and so every avenue seemed to be closed against him. Hearing that the king of Siam was about to send an embassy to China he was anxious to return with the ship and proceed with this embassy. But it was willed otherwise. "For now his earthly toils and projects were to cease for ever. The angel of death appeared with a summons, for which, since death entered into our world, no man was ever more triumphantly prepared." Stricken down with fever he was at his own request put ashore that he might meet his end with greater composure. He was landed and left upon the sands without any provisions, and exposed to the cold blasts of a Chinese winter. But one Portuguese,

whose heart was not hardened, and whose name deserves to be handed down, named George Alvarez, had him carried to his own bamboo hut on the sea shore, and there day by day he gradually sunk, till on the 2nd December, 1552, in sight of the land he had yearned for in vain to convert, with only his two companions with him to soothe his last moments, he died with the words on his lips, "In Thee, O Lord, have I trusted, let me never be confounded."

Such then are some of the leading facts in the life of this remarkable man. He was not perfect, as who amongst us is? But his biographer is probably not outside the mark when he says that "never saint has been perhaps more honoured or loved in the church than Francis Xavier." And he was worthy of all praise. For, take him all in all, none nobler, we fancy, abler, more devoted, more successful has appeared since apostolic times. Surely then we cannot refuse our meed of praise and say, "Servant of God well done."

In reviewing his work we must not forget that it is in a large measure a criticism of the difference between Roman Catholicism and Protestantism. True to the principle of the Jesuits, actions of questionable expediency were considered justifiable, provided the end gained was a good one.

But surely Divine truth is too sacred to be thus trifled with, and is strong enough to win the day against all odds without the mean tricks of human casuistry. And it is forgotten that the end must be as the means. Questionable means can only produce questionable ends; the law of sequence applies here as in all other things.

We think that undue stress was laid by Xavier and his colleagues on baptism. But these points aside, the character of his work is attested in ways unmistakeable, viz., by the altered lives of the converts and by their constancy in the midst of persecution and martyrdom. Many took joyfully the spoiling of their goods, and many were content to meet death in its most horrible forms rather than deny the Saviour who bought them.

In Manaar 600 or 700 of the islanders gave up their lives for the name of Jesus Christ, when a word merely would have saved them; but the word was not spoken. On the contrary, they all openly declared themselves Christians.

But some of the methods employed by Xavier were of such practical utility that they might be followed with advantage by us in our work. Particularly his care in the admission of labourers and his periodical examination of them; his training of young men for the work, and committal of the work to their hands as soon as at all practical; and his systematic catechizing of the members and inquirers; a practice which would be of immense benefit to us in instructing illiterate people, and especially the women in our country districts.

The great lesson which the study of Father Xavier's life enforces upon us is this,—not to do the work of God negligently, but with all our powers, body, intellect and soul, labour on, hoping when the evening shadows fall to cease from our toil and to enter like Francis Xavier “into the rest that remains for the people of God.”

*The Present Status and Prospects of Missions in the
Fuhkien Province, China.*

BY REV. P. W. PITCHER.

[American Reformed Church Mission, Amoy].

I.

A YEAR ago the horrible massacre which shocked the whole world occurred at Hwa-sang, and on August 1st of this year, in commemoration of that sad event, memorial services were held, both at Ku-liang and Foochow. At the latter place, in the foreign cemetery, where rests all that is mortal of that little band of martyrs, a beautiful monument of marble was unveiled. The monument, obtained by subscriptions from residents of the coast ports, “consists of an angel carved in fine Carrara marble with semi-folded wings, looking with reverent sympathy on the graves” of those who fell on that eventful day.

And now as we recall those solemn scenes once more may we not with profit look backward over the year that has come and gone. What are the signs of the times seen by us to-day—especially in this northern part of the Fuhkien province, the scene of that terrible and shocking tragedy?

Were those lives sacrificed for naught? Has the blood of the martyrs proved, in this case, to be the seed of the church? Or was the statement, or suggestion, or whatever it may be called, made at that time by some, viz., that “the time had come to get out of China,” or in other words, that the task was hopeless and should be abandoned, true?

A calm and careful consideration of the event should have enabled anyone to answer, great as the price was, the latter could not be true.

No, even at a greater cost than that which was paid at Hwa-sang, or in the front of more bitter opposition, it would be difficult to find a single missionary, or anyone at all interested in missions ready candidly to admit that the time had come to abandon China.

Such events only point us to a deeper consecration and a more determined effort to redeem a lost people. And instead of talking about getting out of China our chief concern should be: How to get in and how to give more and do more for the cause of Christ in this land? What, abandon the work of over fifty years! Preposterous!

And now if anyone has the least doubt about the truth of that old saying: "the blood of the martyrs is the seed of the church," let him investigate and discover, if he will, the cause of the unprecedented *uprising* which has taken place in the Foochow district during the past year. Find other cause than that of the Hwa-sang massacre if possible.

Think also of the multitude of prayers which the event called forth in behalf of this people. What else could be expected? Here then is the cause; and in this case also it has been proved that "the blood of the martyrs is the seed of the church." It is a most profound truth, too deep for mind of man to fathom. It is profound not only on account of its mystery—God-ward, but also on account of man's responsibility—man-ward. How far were you and I responsible for that sacrifice? How far were Christian governments responsible?

It has been estimated that 20,000 *inquirers* have presented themselves at the doors of the churches of the three missions located in the Foochow district. "Hundreds of families have renounced their idols," while hundreds of others have been asking for leaders and teachers to guide them and instruct them.

We need not stop to discuss the possibility of mixed motives which may lie at the bottom of some of this awakening; let us rather recognize the fact. Many may be coming with little or no consciousness of sin, but still they are coming. Motives or no motives the summons have gone forth in response to ascended prayer: "Seek ye the Lord." Hence may we not be too ready to question motives, but be wise in dealing with these inquirers and lead them to that true consciousness of sin which bringeth sorrow and repentance.

Driven by the storms of oppression and persecution, driven by the thralldom of superstition with its heavy burdens, it may be that some of them are coming blindly, yet honestly coming to seek shelter in the fold of Christ. May we be able to point them to the true refuge where they shall be safe.

"From every stormy wind that blows,
From every swelling tide of woes."

Of the 20,000 inquirers mentioned above it has been stated that probably 5000 have been accepted and have united with these three missions since August 1st, 1895. This, I believe, is unprecedented in any year, *i.e.*, from August, 1895 to August, 1896, since the establishment of missions in this district, or in the whole province. Turning now to notice very briefly the work in the whole province

we shall find that while the great awakening centers about Foochow, yet there are encouraging signs in the Amoy or southern districts, especially along the line of church development, which cannot be always clearly demonstrated by figures. The southern portion of the work, I think we will all admit, is remarkable for the progress made in the matters of a native ministry, church organizations, and *self-support*. In the Synod of Amoy (English Presbyterian and American Reformed Church Missions) there are twenty (20) church organizations which support their own pastors and carry on a home mission work, while some of them maintain other independent work besides. The London Mission Society also have seven (7) church organizations working along similar lines, and many others supporting *evangelists*.

But these items are so widely known already that we need dwell no further upon them.

Take it altogether, then, throughout the length and breadth of this whole province the present status is encouraging and the prospects bright with hope.

It has been rather a difficult matter to prepare a perfectly satisfactory Statistical Table, as the terms employed do not always mean the same in all missions. But with the various foot notes I hope the accompanying Table will be rightly understood.

The number of missionaries is always a variable quantity; however, these figures, I believe, represent the actual number in each mission in 1895, and all, save a small proportion, were in active service.

STATISTICAL TABLE* OF MISSIONS IN THE FUHKIEN PROVINCE, CHINA, FOR 1895.

	Missionaries.†			Church Members.	Inquirers.	Received on Profession.	Adherents §.	Adults baptized.	Children baptized.	Contributions for Church Purposes.
	Males.	Females.								
		Married	Unmarried.							
A. B. C. F. M. . . .	10	8	2	1102	2646	251	3748	No Report	No Report	\$1322.73
Am. Reformed Church †	7	6	7	1187	685 ¶	138	1872	114	108	4351.54
Eng. Presbyterian Church†	10	6	7	1251	715 ¶	104	1966	88	73	3616.96
Ch. Missionary Society . .	13	7	39	6540	9140	No Report	15680	503	220	4974.97
London Mission Society . .	4	3	6	2034	2338	196	4372	181	89	4817.47
M. E. Mission	9	6	13	4898	6513 **	975	11411	1438 *	539	10070.87
Total....	53	36	74	17012	22037	1664 ††	39049	2324 ††	1029 ††	\$29154.54

* From Official Reports, 1895.

† Synod of Amoy.

‡ On the field in 1895, but not necessarily the whole year.

§ Church members and inquirers.

|| Of this number of baptized 3062 are "communicants."

¶ Approximated.

** Probationers.

†† Partial Report.

Fuhkien, where the introduction of missions antedates all other in the whole empire (excepting the work of Morrison and Milne in Canton), in a special sense seems at present to be the great battle field of missions in China.

The large number of converts already enrolled and the almost overwhelming numbers seeking admission—numbers which perhaps exceed those of any other one province—seems now to have broken with full force upon the minds of the *literati and officials*. A most bitter feeling has been aroused, and there are signs of trouble ahead. There is evidence then of this kind of *uprising*, too, on the part of our opponents, who seem determined to do all in their powers not only to arrest all further progress, but to stamp out, if possible, that which already exists.

Will they succeed? We do not believe they can, provided we are faithful and watchful.

(To be continued).

Jottings in Yunnan.

BY REV. W. M. UPCRAFT.

[American Baptist Missionary Union, Ya-chow, Sz-chuan.]

LYING upon the circumference of the empire, remote from the path of the ordinary traveller, and not strongly represented in the field of evangelical mission work, Yunnan does not figure largely in current literature.

If sympathy depends upon knowledge then it were well for both Yunnan and ourselves that we know more of the province—for ourselves, that a new avenue is thus opened to a fellow-feeling—for them, in that the contact is closer and more intelligent.

From Sui-fu, the last town on the navigable Yang-tze in Sz-chuan, to Chao-tung, the first important city of Yunnan, is thirteen days' travel.

And thirteen days of more varied or arduous travel it would be difficult to find.

The first day lies along the valley of the great river in the shadow of the girdling hills and fragrant orange groves. Thirty miles out the road turns sharply to the south and plunges at once into a jungle of hills that beset one all the way to Chao-tung. The road is a pathway bestrewn with slippery pebbles and limestone slabs, the fare is not exhilarating, nor the inns sumptuous, but as one goes on day after day rising steadily from the malarial levels of Sz-chuan

into the bracing quickening air of Yunnan the discomforts are forgotten in the sense of re-invigoration and the conviction that life does not necessarily drag after all.

To depend upon the impression of either village or city life, the appearance of the people or country, for attraction, would only lead to certain and deep disappointment. Our impressions are mainly by contrast. Thus, when one remembers the size, the vigor and the business of Sz-chuan places, the ruined villages, the stagnant towns and phlegmatic people in this province are depressing.

Essentially agricultural, their horizon narrow, means of information scanty, and bucolic in disposition, the Yunnanese must be judged by his own standard to be appreciated.

The village houses are of mud as to walls, straw as to roof, and ever in need of repair. The productions of the field are rice in the valleys, with maize, wheat, oats, buckwheat, and opium, wherever the ground is of an angle that allows cultivation.

Exports are of metals, opium and native medicine, transported by pack animals generally, whose whole existence must be a torture. The roads maim their feet, the packs gall their backs, and the merciless drivers fill up the cup of their oppression; yet all the time Buddha sits in helpless contemplation in his temple niche with not enough force left in the whole system to even protest against this wholesale cruelty.

From Chao-tung to the capital of Yunnan is again thirteen stages, over breezy uplands where the skylark makes the welkin ring and the cuckoo calls from the grove.

People are few, business small, and matters generally stagnant. The outside world to an ordinary Yunnan man is sharply divided into two sections—French and English; and the latter are further distinguished as “Jesus.” It was a distinct shock to hear oneself designated by that hallowed name. We were plodding along under the wing of our official escort (“officially delivered criminals” in official documents) when he met an acquaintance, who hailed him with, “Hello, Fu-shan, where are you going?” “Oh,” responded the man in authority, “I’m a just escorting *Jesus* to Yang-lin,” and explanations did not seem to improve matters at all, “for,” said he, “you are not Catholics, then you must be the other.”

The capital of Yunnan strikes a stranger favorably in many ways. The city is not large, but has a few fair streets, shops small but neat, and the people fairly friendly, though there is a deep undercurrent running against the foreigner. There is an arsenal with a steam whistle and a couple of foreign stores open, stocked with French goods from Tonquin, in the hands of Chinese, probably Roman Catholics. From this point to Meng-tze, ten days, the

character of the country is little changed; traces of the Moham-medan rebellion are to be met with in many places, and a latent fear exists that the French are coming up from Tonquin. Meng-tze has leaped into importance since the introduction of a French Consul and Customs' staff. Trade is slowly increasing, but prospects not invigorating.

Here also is the home of the bubonic plague, which annually carries off some hundreds of the people.

From Meng-tze to Man-hao is two days' journey, the second day being one long descent to the valley of the Red River, which has a bad reputation for fever of a fatal kind. From this place to Lao-kai, the frontier post in Tonquin, is a day and a half by native boat. Here connection can be made with a small steamer running to a point on the lower river and so on to Hanoi and Hongkong.

In this region and about Meng-tze the Roman Catholics are making an effort to establish themselves, in which of course they have the efficient aid of the French authorities.

Extensive tin mines are worked at a little distance from Meng-tze—tin and opium forming the staple articles of export through Man-hao.

From the capital westward to Ta-li is thirteen stages, and thence to Bhamo in Burma twenty days further. The country west of Ta-li is ground new to mission work of an evangelical kind, and even the Catholics are not much represented there, though to the north-east of Ta-li they are strong in a number of places. A good deal of interest attaches to the contemplated extension of the British Consular service to Western Yunnan and as a consequence the strengthening of their influence there.

A feature of interest is the presence of the hill tribes throughout the larger part of the province, especially north and west. On the Burma border the Chinese are much inferior in numbers, and though the trade is largely in their hands the country is occupied by Shans and Kachins, who shew a disposition to migrate into British territory. Around Ta-li the Ming-jia are very numerous, and are practically Chinese, so largely have they conformed to the customs of the dominant race.

On the Sz-chuan border and scattered over the hills to the south are the Lolos, a most interesting people, whose character and situation appeal strongly to the missionary's sympathy and desire.

The present stage of missionary development contains in it much that is hopeful while affording a basis for extended work in the near future. Protestant mission work is wholly in the hands of the Inland Mission and its associates. Pioneer here as in so many other places, the Inland Mission has three stations in the province,

the two older ones being at the capital—Yunnan Fu—and Ta-li, with a more recent settlement at Chü-ching.

The tabulated results of the work are small compared with the years of labor, the capital especially being uncongenial soil. Yet the missionaries are well known and well spoken of through the country. The women of the mission have much more freedom than is the case in Sz-chuan, and are proving the worth of their work.

The mission of the Bible Christians at Chao-tung and Tung-ch'uan, initiated about ten years ago, is just beginning to show the result of much patient labor and sowing.

A band of singularly devoted and able men and women, they are working in a vigorous and telling manner around the two centres.

The people of Yunnan suffer much from opium—the supply of it, the cheapness of it, and the contagion of it. And yet it is persistently called “yang-yen” (*foreign opium*), though every ounce used is grown on home field with a large margin for export.

An impression prevails throughout the province that the Japanese have been worsted in Formosa, that their fleet and army have been destroyed and the island restored to the Chinese. Indeed, a book is being sold through the cities describing the victory in which the leader of the Black Flags is called Liu Er-wang (second king), who is thus the saviour of his country.

As an instance of wilful obstruction of the Truth, we were shown, while at the capital, a copy of Dr. John's ‘Summary of the Gospel,’ which was returned to the mission by being thrown in at the front gate.

On the cover the original title of the book was erased and in large bold characters a new name written, “One Volume of Devil's Words.” All through the book there are copious marginal notes of a vile character, with an indecent picture on the last page, beside which is inscribed the warning sentence, “Foreigners, beware, you can't long escape the knife!”

Sweetness and light for missionary homes!

One cannot make a wider acquaintance with the missionary force and field without a corresponding conviction as to the magnitude, possibilities and ardent toil involved in the enterprise.

Here, beyond the eye of the world, in unsympathetic surroundings, amid hostile forces, yet sustained by the conviction that a Divine presence surrounds them and Divine work engages them, live men and women whose lives touch the heroic.

*Outrages on the American Baptist Mission at Kho-khoi,
near Swatow.*

BY REV. WILLIAM ASHMORE, D.D., SWATOW.

Resumé up to the Present Point.

IV.

IN previous articles, Nos. I, II, and III, we have exhibited this case from its beginning—when a band of ruffians made a midnight attack on the Baptist chapel—in the course of which, unfortunately for themselves, their leader, a native outlaw, named Chau A-ming, was stunned and left a prisoner;—proceeding to show how Roman Catholics connected with certain French missions at once rushed to his rescue, demanding that the man be set at liberty as he was a convert of theirs and had been baptized by them, and that there “would be trouble” and even “fighting,” possibly, if he were not set at liberty;—how the native magistrates were overawed with apprehension of trouble with the French and determined therefore not to face the issues involved, but to render a negative decision which, if it did not meet the complaint of the Americans, would at least enable them to steer clear of the French, of whom they stood in mortal fear just at this particular time;—how, in consequence of this poltroon policy on the part of their own official, the ruffian followers of Chau A-ming were emboldened to various other outrages,—insulting over and over again their district magistrate, and how, in view of the support and protection which they said they were receiving from French priests, and expected to receive from French officials, they refused at times to obey that magistrate, unless the priests first told them to do so,—nagging him when he came into their village, calling him opprobrious names, such as “a pig of a mandarin,” tearing clothes off the backs of his secretaries, and finally running him out of town and his whole guard of soldiers and constables with him; and, finally, how there followed a miserable travesty of a trial in which effect was given to the predetermined purpose not to face the issue as above declared, that is, not to grapple with the vital question which underlaid the whole, and on the decision of which everything also hinged. That vital question was, *Where was the ruffian A-ming captured? Was he captured while making a midnight raid on the Baptist chapel as the American missionaries then declared and offered to prove, and as they still declare and are prepared to prove;*

or, was he stolen away by a handful of Protestants from the midst of hundreds of armed adherents and while sleeping innocently in the Roman Catholic chapel, as the priests averred, but which they did not come forward to prove? Which is truth and which is falsehood? This question we asked the magistrate to go into and to search out thoroughly. This question the followers of the captured ruffian did not ask the magistrate to investigate, nor is there the slightest evidence to us that the priests ever sought such an investigation and comparison of testimony. And this question the magistrate blinked and dodged from first to last, in order to avoid trouble from either side, and finally ended up with his formulated statement, not so much an expression of the density of his ignorance as of the feebleness of his will—that the affair occurred in the night and, as for himself, alas, he was not there to see, and so could not possibly tell.

The Case referred to Peking.

With such a record in a lower court what else remained but to send the case to Peking. Up there are the heads of Legations—men of ability, men of discernment, men who are supposed to tower above all petty localisms and treat cases on their merits. To Peking, then! Let all the evidence on both sides be sent to Peking. We will send all our papers and documents and proofs to our American Legation. Let the French priests and the Bishop and Li Sam-hui and Li A-ò send all their evidences and papers to their Legation. Let the Chinese authorities send all their documents, their findings and their *non-findings* to their own Yamên. The three participants will be each represented. And men of ability from three nationalities can sit down, and in a calm and judicial spirit compare notes. They will listen to each other's statements; they will examine each other's testimony; they will all of them want to know all the evidence; then they will make up their minds, and we shall have a decision in which blinking and dodging shall have no recognition, but in which vital questions shall be fairly faced and answered. Surely it will be so. Surely, surely.

Death of Li Chin-feng.

Meanwhile, and as the case was being put in shape for reference to Peking, occurred an event which had a marked influence on subsequent developments. It has already been told how shots were fired on both sides at the time of the midnight attack on the chapel. On the Baptist side one man was shot in the eye. He remained there in the chapel till some of his relatives came and carried him home along towards morning. On the other side Li Chin-feng, one of the most rowdyish of the whole gang, was shot in the side, as was after-

wards found out. He was not seriously disabled though, but he was not in the fight which occurred next day. When the magistrate sent for him to come a few days after and exhibit his wound he did so without inconvenience to himself. When asked where and how he was shot he replied that he was sleeping quietly and peacefully in his bed in his own part of the village, and that the Protestants who came over to seize A-ming wantonly shot him. This was the original version. They have not had time as yet to decide on a final story. Later a very different one was given, and it was made to appear that he was shot at another time and place. Li Chin-feng got along quite well for many weeks and until after the noted farce of a trial which took place on May 2nd. He was known to be at work in the fields, and to be coming and going on ordinary business. Soon after the trial he was reported to have become suddenly worse. Then the news came that he was dead.

For the adherents of A-ming, of Li A-ò, and Li Sam-hui, this event was a windfall. That is the only way to put it. That they sorrowed for his loss we must certainly believe, but, as we were well posted in all that was going on there day by day, we know also that their grief was greatly alleviated by the use they now could make of him. Now they could have a real score to make against the Baptists. That question as to where A-ming was captured, was a ticklish one they had not been anxious to go into very deep. There were too many uncertainties about it, but now, that a man on their side had died of his wounds, now then, there was something to go upon. The Baptists could be charged with murder, and that was a worse offence than midnight raiding of a chapel. No time was lost. A call for an inquest was hurried in. The Chinese said that the priests would push the matter on their behalf and would help them get in their paper. Whether they did or not we cannot say, but certain it is that an imperious document went. More than half a dozen of the prominent Baptists were named as the murderers of Li Chin-feng, one of them a lame man who cannot walk without leaning on a long stick held with both hands. Another one named is not a Baptist at all, and never had anything to do with the Baptists, and is not known to have been within miles of the village the night of the trouble, but he was an old enemy of Chau A-ming, and as, after a common Chinese practice, the case was to be made a drag net, it was thought well to just scoop him in. At the inquest, Li A-ò and the others were in an exuberant state of mind. We had several reporters there who saw and heard everything. The gang were confident that now a Baptist head would be slashed off and the others of them would suffer generally. Life must pay for life. Somebody had been killed, and now somebody must be executed.

They picked out their man, the one they hated most, and spoke freely of what they would demand.

A New Hearing before the Magistrate.

This was in consequence of the death of Li Chin-feng. As soon as he went back from the inquest, the magistrate seized the Baptist school teacher and shut him up. After some juggling he inveigled another one to his Yamén and then held him also. This was the one they wanted to have executed. Hearing of the arrest of the teacher, the American Consul at Canton entered an indignant protest. He had the promise of the magistrate that the teacher should not be imprisoned, but what did his promise amount to? However, the vehement complaint of the Consul did produce some effect. To arrest two of the Baptists and hold one of them for death would satisfy the French, but it would not do to let the others go wholly untouched. And so Li A-ò and Li Sam-hui were caught in the same trap they laid for the others. So here again the mandarins proposed to even up things. Two on a side—two Baptists and two Romanists—they could put them all through together. After a time they were all summoned at once to hear the new decision. There was A-ming, the chief desperado. He was to be held to answer to the Chinese government for raiding a magistrate. Of the two Baptists, one was to answer with his life. Nothing else would satisfy the French; the other might get off in some way or other. The two Roman Catholics were to be sent into banishment, but mark what for; it was not on account of the midnight raid—that subject was usually avoided—but, as the magistrate said, for plundering the Baptist fields, which he saw with his own eyes, for inciting to a riot, and more especially for insults and rudeness to himself when he went to their village. This decision was hard on the Baptists, for one man had no hope. The exile business is a sham. It means that some money is to be paid, and then all will be well again. Li A-ò and Li Sam-hui's friends were not troubled. "No fear for them," they said, "the priests will be sure to get them off before it is over with," but "that Jesus doctrine man will lose his head certain." French authorities will be sure to demand that. What! without ever stopping to ask what Li Chin-feng was doing when he was shot? asked we all in amazement. Our people said for themselves boldly to the magistrate, "If indeed we went and shot Li Chin-feng in his bed, or in the Roman Catholic quarters as they say, then we are ready to die, but if he was shot while making an attack on us and our property, then his blood is on himself. Why should we be punished for defending our lives and our property? Oh magistrate, be just! Inquire rigidly into the matter and then

decide according to the facts." But, bother on the facts! was the magistrate's conclusion—a fight is a fight—they had no business to be fighting any of them—since they had got into a fight and killed a man (though to this day we are not satisfied that it was the shot that killed him) they must take the consequences. Besides, the *French were bent on having it so*, and there could be no let up. But then would Americans agree to that? Ah well; some little sop would be given to them, but they were not the ones to be afraid of when it came to be a question between the two, so said a literary man of note conversant with the inwardness of the whole situation. The French showed their claws, but the Americans took it out in talk, was the substance of his comment. We Americans know just how it is. Our Consuls know it, and our diplomats know it, and, apprehending the full situation, they would be equal to the achievements of the best results in the most righteous way, if they were allowed a little more play in the rope of official usage which ties their hands. We are not complaining now, and do not mean that we wanted any force used. We did not, and should have deprecated it if it had been offered. But we understood the disadvantage we labored under when the Chinese weighed the French policy against the American, and so we were in a degree looking for just what came. Still we did think that things would be better at Peking.

At the Legations.

In due time everything went forward. In order that we might be ready for the most rigid investigation it was decided that Mr. McKibben, who had been in it all and through it all, and a personal witness of it all, should go with the documents and be prepared to answer any question that either the American or the French Legations, or the Tsung-li Yamên wish to propound.

We were gratified to know that our evidences and documents, many and varied, and the explanation afforded by Mr. McKibben, were fully satisfactory to our own Legation. The examination made by the Legation was rigid and searching. We wanted to have it so. We wanted nothing glossed over, and we wanted no favor or indulgence shown us simply because we were countrymen of our Legation officials. We certainly made that plain to them all. All we wanted was a fair hearing and a righteous verdict. If our people had done wrong they should suffer the consequence. If we had been such contemptible dupes as those priests tried to make us out, we expected to be held up to ridicule. But if we had been right and righteous through it all then we expected a right and righteous vindication. We were gratified at the evidence that came to our hand that the officials of the Tsung-li Yamên apprehended the full situa-

tion—that they discerned the truth even in the midst of the seeing and tergiversating of their own local officials, and, above all, that they were in profound sympathy with our Protestant views that religious teachers are not here to exercise civil functions, nor to assume such airs and civic state as did those Roman priests.

We had our Evidences.

We had taken pains to collect a mass of testimony bearing on the vital questions of when and where was A-ming captured, and what was Li Sam-feng doing when he was shot, quite enough, as we thought, to produce an overwhelming conviction. As already stated, the magistrate's examination of witnesses was the veriest farce. We afterwards put every witness we could get hold of under examination after Western methods of strictness. We called them, one at a time, the others not being present. We had only those who were in the transaction. We took no hearsay testimony. There were some eight or ten of them in all. We had each man on the stand for between one and two hours. We put them on their Christian oath, for they are Christian men; we charged them by all the doctrine we had ever taught them, and as they should answer to God at the great day, to tell all of the truth and to conceal nothing; we examined and re-examined and cross-ploughed them, for we ourselves were determined we would know the truth and would let no Chinamen, not even our own converts, trick us in the least. We considered that if we connived at false representation we ourselves would be *particeps criminis*. So we were full and faithful. There were three of us missionaries present at the examinations. We all three of us plied them with questions, and one of our number wrote down everything as it was said. It was that testimony which we forwarded to Peking to be laid before the Legations and the Yamèn. It might be said that the opposite side had no opportunity to cross-examine our witnesses. That was not our fault. Our witnesses had been ready from the first, and have been ready ever since, and when the evidence was sent to the Legation it was accompanied with the declaration that the witnesses would, if necessary, be ready to repeat their testimony in presence of the other side at any time. Besides, we ourselves put such questions as we thought the opposite side would wish to know about if present. It was honestly and conscientiously done on our part.

And they had their Evidences.

"Of course, of course," it will be said. But then they, on the other hand, would have *their* testimony and *their* witnesses to which they would attach credence. Most assuredly, we reply; that is what we expected, that is what we wanted to get out. We know the

stories they circulated, but we wanted the *evidence*. We wanted to get at it to judge for ourselves. We had plenty of clamor and vociferation from A-ming's multitudinous gang, but we wanted the proof. It would have been a great favor if we could have had an opportunity, when the whole subject was yet fresh, to put the two sets of witnesses together, face to face, and have them interrogated after Western judicial style. They could have plied our witnesses with all the questions they liked, and we should have enjoyed the opportunity to cross-examine their witnesses, from A-ming, the head desperado, through his various henchmen down, and for that matter to have put a few sharp questions to the French priests themselves and their bishop along with them. But now, since that could not be done at the place where it all happened, we expected of course that every shade of proof they had would be fully collated and sent to Peking to the French Legation just as we sent ours to the American Legation.

These Evidences to be compared and sifted.

And what more we expected was this: That the heads of the two Legations would sit down together, just as lofty judges would do at home, carefully compare and rigidly sift this testimony, eliminating the true from the false, then rendering an impartial and just decision upon the whole, which would command the respect of us all. We did not then believe that this was a question to be determined by the relative thews and sinews of the toughest diplomatic neck.

But there was no Comparison made.

There was a contrast of statements, just as occurs in any case before it is passed upon by the court; but a comparison and a sifting of evidences there was none. What our American statement was, appears sufficiently from what has all along been set forth in these articles. Our Legation laid it before the French Legation, and was ready for the investigation of all the evidences. The French Legation laid a counter-statement before the American Legation, but, as we understand it, declined to enter into an examination of comparative evidences. That made it no longer a question of argument, of logic and of facts, but a question of dogmatic assertion. *You say one thing, but I say another. You believe your informants, I believe mine, and that is to be the end of it.* The grittiest man is to carry the day. That is the way it seemed.

The Counter-statement of the French Minister.

We give it as it was given to us: "*That Chau A-ming's bad reputation is undeserved;*" "*that he was seized in the Catholic chapel by armed Protestants;*" "*that no attempt was made to release*

him by force, but that a peaceable mission, which was sent on the day after his capture, was fired upon, and that two men were wounded, one of whom has since died;" "that no damage was done to the fields of the Protestants;" "that Protestants have been the aggressors;" "and finally that foreign missionary and consular influence have been asserted much more strongly in behalf of the Protestants than of the Catholic cause, notwithstanding which the local authorities perceptibly incline to regard the latter as in the right."

Amazing! Are these statements about the respective doings of A-ming's gang and the Baptist Christians true? We affirm there is not a word of truth in any one of those six assertions. What! "A-ming's bad character undeserved!" Then what becomes of the testimony of those magistrates about him? A-ming "*seized in the Catholic chapel by armed Protestants!*" That is just what we deny and what we are trying to get His Excellency to look into. "*No attempt made to release him by force!*" Then what about the testimony of the Chinese military official? "*No damage done to the fields of the Protestants!*" Then is the district magistrate a liar and is Mr. McKibben also a liar, both of whom say they saw it going on with their own eyes? "*Protestants have been the aggressors!*" The proof! the proof! Your Excellency. Where is the proof? We hear your assertion, but have you adduced the proof? Who has been stuffing the ears of His Excellency with such stories as these? "*The local authorities perceptibly incline to think the latter in the right!*" We can explain to His Excellency why the local authorities "*perceptibly incline*" as he calls it. Their mortal dread of priestly power, backed up by political, is at the bottom of the whole of it. They make no attempt to conceal it. Had it been really true that A-ming was captured out of a Catholic chapel by armed Protestants they would have done more than "*perceptibly incline*;" they would have come out with it straight, and French official and priestly power would have brought pressure on them to compel them to do it if they had been found laggard.

Our Mr. McKibben calls on the French Minister.

He went accompanied by the American Chargé d'Affaires, Mr. Charles Denby, Jr. Since the French minister had received such directly opposite statements it was right that an examination of the respective testimonies be called for. That would be judicial; that would be legal; that would be equitable; that would be expected of the head of a Legation of a great nation dealing with the interests of another great nation. Mr. McKibben was disappointed. He was grievously disappointed. And he was astonished as well. He may have been looking for what he had no right to expect.

The traditional emblem of lofty and impartial justice—a woman with eyes bandaged, so as not to look at either side with favor, and an evenly balanced pair of scales in which to weigh the evidence, may have misled him. His Excellency had no wish to examine the American evidence which Mr. McKibben had brought. He **DECLINED IT OUTRIGHT**. As Mr. McKibben understood him he had his own evidence furnished him by the bishop and the priests. He chose to believe that. On the strength of it he had already made up his mind. Mr. McKibben challenged the truth of every one of those six statements which had been made by His Excellency and tried to get him to have an examination, full and exhaustive of all the evidences on *both sides*. But he could get nothing of the kind. His Excellency's position, as Mr. McKibben apprehended it, was, you believe your side and I believe mine. An examination will do no good. I have made up my mind and mean to stick to it. The bishop is an old friend of mine, and I take his word for it.

The French Minister's Ultimatum.

He was not slow in making it known. Our American complaints against A-ming and the members of his gang for attacks on chapels, plundering fields and inflicting wounds, must all be dropped. Then he on his part would also drop complaints against our people for shooting Li Chin-feng. He told Mr. McKibben and our Chargé d'Affaires that if we went to the Yamên and pressed our case then he would at once follow it up and demand of the Yamên what was perfectly well understood by us to mean the death of some of our people for the shooting of Li Chin-feng just mentioned. But in the name of justice and common sense will they demand the execution of a man for shooting Li Chin-feng before they have inquired what Li Chin-feng was doing at the time he was shot? Was he attacking our people, or did our people go and attack him? Was it, on our part, a case of assault, or was it a case of self-defence? Should not that be settled fully *first of all*? We said that it should be, but with them, in this particular instance at least, it was not so. A man killed is a man killed. If one of our men has been killed then one of your men must be killed. So clamored Li A-ô and Li Sam-hui and others of their number at the inquest over the body of Li Chen-feng when he died months after he was shot and at the trial which followed. We must have blood was their demand, and our priests must help us get it. We know this to be true of them and their expectation, for they clamored in open court and pressed their outrageous demands in presence of scores of witnesses. With the smallest chance for a fair inquiry such as we asked for, the issue could have been righteously disposed

of here. But, then, as we were given to understand, so echoed certain of the priests, and so, to a supporting degree, practically echoed the bishop, and after him the Consul, and now at last we have the august minister of Republican France echoing the whole and avowing a purpose and a policy which, as we view it, amounts practically to a giving of effect to the brazen and vindictive scheming of a Chinese renegade from justice and his unscrupulous lieutenants. The ultimatum now was, Stop the whole prosecution at once. Let everything drop. The moment you Americans press your suit that moment I will be down upon you and your people, and my demands will be heavy. All this meant in the near future the discharge from custody of all the Roman Catholics implicated in attacking Baptist chapels and plundering Baptist fields, and, what was to them of more solicitude still, the long sought for release of A-ming himself.

The Americans forced to accept.

There was no other way. The case was intrinsically an American case against certain Chinese violaters of law and order, who, incidentally, were Roman Catholics. We cannot see that the French had any business to meddle in the matter. But they had done so, and now dominated the case. We all saw clearly just where we were placed. Our case was righteous; we were not afraid of scrutiny. As Americans we had a right to justice under our own treaty with China. Our own officials believed in the justice of our case, and in the truth of our representation our Consul, Mr. Seymour, at Canton, had supported us nobly, and so now was doing our Legation representative, Mr. Denby, Jr. But it was apparent that the case was not to be decided on its merits. We are not called to discuss the cause, but we did not know the fact that at the Tsung-li Yamèn expediency would go further than right. The French Minister was said to have a mighty sweep of power there, and if he chose to call for the execution of any of our people the timid Yamèn would feel they must yield, no matter how outrageously unjust and wicked such a yielding might be. For the sake of our wronged and suffering people, and to prevent their still further wrong and suffering, we agreed to drop the case and let them have their way. To use an American word—slangy, but forcible—we considered ourselves *bull-dozed* out of court.

The Release of the Prisoners.

This soon followed as matter of course. Our Consul, Mr. Seymour, and our Minister, Mr. Denby, had pleaded for the discharge of certain of our people held in absolute violation of official promise. But the Chinese were afraid to displease the French, and so dallied

and dallied. At last the French got out their men, and then there was no longer excuse for holding ours. Two priests went in and bailed out Li A-b and Li Sam-hui and carried them off in triumph. Hearing of this the U. S. Consular Agent, Mr. Strich, at once sent in a special messenger to call for the release of the two Baptist prisoners, one of whom was held to answer for the death of Li Chin-feng and the other—our boys' school teacher—for no other reason than as an offset to the holding of an extra man on their side. There must be the same number of men held on each side according to their theory. The next day Mr. Strich got them out, and himself brought them over personally and delivered them to us to our great joy and relief. Having given up the two men on each side the Chinese authorities thought the matter was over. The arch offender—A-ming—was not being held on our account at all, but in charges of their own, some of long standing and some of recent. Him they intended to deal with at their leisure, irrespective of our case altogether. But now that did not suit the multitude of A-ming's adherents, nor did it suit the priests. He remained in prison but a short time longer than the others. What powerful strings were pulled we do not know, but the Chinese authorities soon had to back down. The now meek and submissive district magistrate, in obedience to imperious orders from some quarter, was ready to hand over. Again came the priests, and this time they took away with them Chau A-ming, the man over whose head a reward still impended, and who had, with a gang of miscreant followers, mobbed a village magistrate and compelled him to beg for grace and favor. To-day the "robber," as the authorities styled him, is at perfect liberty, rejoicing in what he considers the adequacy of French protection. The demand, "*Release A-ming! Release A-ming!*" is accomplished.

With this the story ends, but there are lessons to be learned and points which need to be emphasized, and perhaps elaborated hereafter.

I. The blundering pusillanimity of the Chinese officials in submitting so tamely to the growth of a political ecclesiasticism among them which will some day make trouble for them.

II. The blindness of these same officials in not discerning more clearly the Protestant position, that teachers of religion do not claim, nor wish to exercise, civil functions.

III. The menace to the future peace of China and to the harmony of the powers in allowing any sort of protectorate by any outside nation of any one specified form of faith, no matter what it may be.

IV. The supreme importance of China and of all the powers combining to give effect in all their fullness of implication to the

various treaty articles which guarantee absolute religious liberty to all alike without fear or favor to any. Let that be done, and what are called missionary questions will be immensely simplified. God over all is alone judge of the conscience. To Him and to Him only are men answerable in matters of religious belief. The secular government takes no cognisance of questions of faith. For the purposes of human administration all religionists stand on the same platform, whether they be Confucianists, or Buddhists, or Mahommedans, or Roman Catholics, or Protestants. Those who are good subjects are to be protected all alike, no matter what their religion may be. Those who are evil-doers and law-breakers are to be dealt with as such. Their being Confucianists, or Roman Catholics, or Protestants, shall not be adduced as a shelter in any way whatever. As citizens and subjects men are to be judged according to their behavior, be it good or bad.

China in the Light of History.

BY REV. ERNST FABER, DR. THEOL.

Translated from the German by E. M. H.

XV. The Temple of Confucius.

THE history of the temple dedicated to Confucius proves the degree of worship accorded to Confucianism. It is remarkable that no Emperor of the Chow dynasty deemed Confucius worthy of any consideration, although he devoted himself to re-establish the fallen power of sovereignty. In the year 195 B.C. the founder of the Han dynasty was the first to pay a visit to the grave of Confucius, who had died 481 B.C., nearly 300 years before. The first temple was erected fifty years later in the native place of Confucius. In the year 1 A.D. the Emperor had a temple built, in which offerings were made to Confucius and to the Duke of Chow. In the year 72 A.D. the Emperor himself made offerings to Confucius and his disciples. Somewhat later, but during the administration of the same Emperor, ceremonies were performed with musical accompaniment. In the year 178 the ancestral tablet was replaced by an image. Sacrifices of blood were offered in 267 in the Imperial Academy and every quarter in his birth-place. In 472 an edict was published, in which women were prohibited to pray for children in the temple of Confucius. About the year 480 a temple was erected in the capital. In the state of North China a temple was built in every magisterial city, in which Confucius was worshipped with his favourite disciples. In 624 Confucius was

made the associate of the Duke of Chow. After several years a temple was erected by order in every prefecture and county town. In addition to this twenty-two worthies were canonized to share in the sacrifices. In the year 712 another disciple was appointed associate. Several years after, the class of ten wise men was introduced in the temple. In 960 earthen images were used instead of wooden ones. Mencius was made third associate in 1084. In 1267 the four associates, as they still exist in the temples (the grandson of Confucius being the 4th), were elected. A Confucian temple was built in Peking in the year 1306. Sacrifices were ordained, to take place semi-annually, in 1368, and two side-aisles were annexed to every temple for the disciples' altars. In 1530 a general revision of the temple was undertaken, and wooden tablets again took the place of earthen images. The Emperor ordained in 1645 that the chief civil magistrate of every district should conduct the celebrations. Kang-hi commanded the military mandarin also to take part. He raised Chu-hi to a place amongst the wise men, and as another was added later the number became twelve. Since then the arrangement of the tablets has been altered several times. At present the temple contains four disciples, besides Confucius. They are in a way his special companions at table. They figure in the rank of the holy or blameless ones. The twelve wise men follow them. They are recognized able Confucianists. The next in rank are the seventy-nine worthies. There are many amongst them who are known only by name, as history is silent in regard to their character and accomplishments. The sixty-six model scholars occupy the lowest places in the temple. This gives us a sum total of 161 names. Adjoining the temple since 1008 there is either at the back or on the east side an ancestral hall for the father of Confucius. His forefathers to the 5th generation have been set up since 1724. The fathers of the four associates and five founders of the philosophy of Sung are also to be found since 1437 and a half-brother of Confucius since 1857. These fifteen persons, with the above 161, make altogether 176 sharers in the honors of Confucius and partake in the celebrations of about 2000 temples, which are dedicated to Confucius in China. That this honour is but a vain one is proved by the fate of many tablets, some of which were permanently banished; others removed for a number of years or decades only, and then again reinstated, others again, which were exalted or degraded.

Confucius' posterity, also, was honoured by the Emperor. The head of the family inherits the rank of governor. The whole number of his descendants amounts to thousands. They are the protectors of their great ancestor's grave, as also of his temple in his

birth-place. In close proximity to the grave of Confucius are the graves of the heads of the family, representing seventy generations, a cemetery peculiar to itself. To the superficial observer this cult seems something imposing. However, to the question, What influence has this oldest family of Chinese nobility had on the history of China? we seek an answer in vain, for the simple reason that there is nothing to be said about it. The princes of the Kang family have been the keepers of the grave and mouldering bones, but not of the spirit and moral stamina of the master. It is true that there were learned men of some significance among them, but no prophet raised his voice in time of moral corruption to stay the ruin of the people. No champion of the poor and oppressed arose in times of tyranny. No one preached the ideal calling of the nation when China was being trampled under the feet of warlike, barbarous peoples. If shown anywhere that Confucianism is dead it is shown by the posterity at his grave. Confucianism belongs to the past, and is no living power in the present.

XVI. *Buddhism.*

There can be no doubt that China, even in the remotest ages, perhaps already in the prehistoric period, had benefited by its intercourse with foreign countries. The knowledge of astronomical signs for planets, months, the cyclical designations of twelve names and ten, the characters for the same, the numerical signs, the production of silk, domestic animals, metal work, etc., is taken for granted in the most ancient times and ascribed to mythological sovereigns. In any case it is worthy of note that every good thing is produced by an Emperor, or by some minister in obedience to an imperial command. The overland route from China to Western civilization could only have been through Turkestan to Persia and thence to India; perhaps, also, from Persia to Chaldaea and Arabia, possibly extending thence to Egypt. But up to the present time nothing certain is known of these relations. The same may be said of the water-way passing through the Strait of Malacca to India and thence into the Arabian and Persian sea. It is also questionable whether Buddhist missionaries came from India to China as early as the 3rd century B. C. Three hundred years later, however, Buddhism won imperial favour, and so gradual extension throughout the empire and beyond. In the year 355 Chinese subjects were permitted to take the monastic vow. Fa-hien, a monk, visited India in 399 and returned in 414. His report of his travels has been repeatedly translated. In accordance with an edict of the Emperor in 426 the Buddhist idols and books were destroyed, and many priests were killed. It was not until 451 that permission was given to

erect a temple in every city with forty or fifty priests in connection with each. The first Emperor who himself accepted Buddhism was Hien Wen, who ruled a part of China in 466-71 and waged bloody wars. In 467 he had a statue of Buddha made, the height of which was forty-three feet, and which contained 10,000 pounds of bronze and 600 pounds of gold. Ere long he resigned in favour of his five-year old son, so that he might dedicate himself solely to Buddhism. However he had his wife's favourite killed, for which she in return poisoned him. At the beginning of the 6th century there were more than 3000 Buddhists from India in China. They were favourably received. In the year 515 a number of priests were executed because of alleged witchcraft. In 518 a priest went to India to collect books, and returned with 175 Buddhist works. Emperor Wu, of the Liang dynasty, became a monk in 527. He only ruled over a part of China, and being imprisoned in his own palace by a rebel he was starved to death. The Empress-mother poisoned her son, the reigning Emperor, in 528, because he rebuked her for her unchaste living. She was, nevertheless, a zealous Buddhist, and had a number of pagodas erected, which were several hundred feet high. Emperor Wu, of the Chen dynasty, 557-59, was also a Buddhist; but this did not restrain him from having the sixteen-year old Emperor, who had resigned in his favour, executed. Hien-tsung, the distinguished monk, started for India in the year 629. He brought back 657 works. He with twelve monks, translated them while nine others revised. At this time there were 3716 monasteries in China. The sacred writings were combined into one collection in 684. In the year 714 12,000 priests were compelled to return to the world, and writing books, as well as making idols and building temples, was prohibited. An Emperor of the great Tang dynasty, 763-80, interpreted the Buddhist writings in a public hall before an audience numbering hundreds. He conferred upon a priest the title of prince. During his reign Thibetan insurrectionists burned the imperial palace. Somewhat later, 806-20, an Emperor favoured Buddhism, especially the worship of relics, and in 819 a bone of Buddha was received with great solemnity. The same Emperor favoured Taoism still more, but on account of his murderous disposition he was disposed of by eunuchs. The Emperor, who reigned 841-46, turned to Taoism on account of his aversion to Buddhism. He commanded all monks to allow their hair to grow, which evidently meant to return to the world. 44,660 temples and monasteries were, at this time, confiscated or destroyed; in connection with these were 260,500 monks and nuns and 150,000 slaves. 3000 Nestorian monks shared the same fate. His successor restored Buddhism, but prohibited Chinese subjects to enter a monastery. 860-73 the Emperor very lavishly distributed

presents among the monks; he himself copied the sacred books, and had a relic of Buddha fetched from a distant monastery. Since 915 Pu-to, an island south of Ningpo, is an imperial gift in possession of the Buddhists, as is also the mountain of Tien-tai, in the province of Cheh-kiang, since the 4th century. Both are covered with monasteries, and are renowned for pilgrimages. The Emperor reigning from 955-60, had the bronze Buddhist idols melted down and made into coin. More than 30,000 temples were confiscated, and all monks were forbidden to practice self-mutilation or self-torture. In the year 965 a monk brought forty volumes of Buddhist books, which were written on palm leaves. From 1055-1101 a zealous patron of Buddhism ruled the Liao (North-realm), who spent large sums of money for the same. The Emperors of the Mongols specially favoured Buddhism. At this time there were 42,318 temples and monasteries and 213,148 monks within the boundaries of the empire. The number of sections (kuen) of the sacred books was raised from 4271 to 4661. A priest was appointed chief over all Lamas and imperial counsellor in 1260. By this act Lamaism was introduced into China. The translation of Buddhist writings from the Thibetan and Sanskrit into Mongolian (Uigurian writing) was completed in 1294. Another translation was finished, 1324. Between 1308 and 1311 an imperial command was issued, decreeing that any one who should strike a Lama should lose his hand, anyone who should insult a Lama should have his tongue cut out. In the year 1324 the monks received authority to require post-horses, which the people were obliged to deliver with food for the same. The monks at this time were leading immoral lives and had great influence over the princes. From 1329-32 the chief Lama was received with great honours at the imperial palace; the courtiers had to serve him on their knees. The sacred writings were written with golden letters in 1290; 3200 ounces of gold being used for the purpose. The characters in a new edition, in 1317, contained 3900 ounces of gold. About this time costly gifts were made to the monasteries. In the year 1330 the Emperor sent 2000 ounces of gold for copies of the sacred writings. In 1332 voluminous Buddhist works were written with golden letters in Uigurian language at the command of the Emperor. 1800 monks, who had entered the monasteries before the 40th year, were dismissed in 1403. Five bronze bells, each weighing 120,000 pounds, were changed into coin. In 1450 it was prohibited that more than sixty acres (6000 square feet) of land should belong to a temple. Two Emperors reigning respectively from 1465-87, and from 1488-1505, were zealous patrons of Buddhism. The same may be said of the one reigning from 1522-66, who also promoted Taoism and degraded Confucius. The number of monks amounted to 530,000.

(To be continued).

*Topics suggested by the Evangelical Alliance for the
Week of Universal Prayer.*

January 3—10, 1897.

[Other subjects which may be suggested by national or local circumstances, or by special occurrences at the time of meeting, will naturally be added by those leading the devotions of the assembled believers. And for other topics, WHICH NO WORDS CAN EXPRESS, moments of silent prayer may helpfully be given.]

Sunday, Jan. 3.

SERMONS.

"The Lord is good unto them that wait for Him, to the soul that seeketh Him."—Lam. iii. 25.

Monday, Jan. 4.

THANKSGIVING AND HUMILIATION.

Praise and Thanksgiving: For the countless mercies that have crowned the past year; for special "times of refreshing"; and for the general prevalence of peace.—Ps. cvii. 1—9; cxlv. 1—9; Eph. i 3—7; 2 Cor. ix. 15.

Humiliation and Confession of Sin: For slothfulness in Christ's service; for losing opportunities for witnessing for Him; for conformity to the world.—Ps. cxxxix. 1—6; Joel ii. 12—14.

Prayer, for more entire consecration of heart and life; for a more steadfast "looking for the coming of the day of God."—1 Cor. vi. 19—20. Col. i. 10—11; 2 Peter iii. 11—14.

Tuesday, Jan. 5.

THE CHURCH UNIVERSAL.

Prayer that the whole Church of Christ may be more separate from the world; that there may be more true oneness of heart among her members, and that this oneness may be manifest; that what is formal and sensuous in worship may be swept away, and that there may be instead of it a soul-thirst for God.—John xvii. 20—21; Col. ii. 16—19; 1 Thess. i. 5—8; iii. 12—13.

Wednesday, Jan. 6.

NATIONS AND THEIR RULERS.

Prayer for Sovereigns and Rulers, for all that are in authority; that cruelty and oppression may cease; that protection may be extended to the Armenian Christians, the Stundists, and all who are suffering grievously for Christ's sake. That all the momentous events happening among the nations of the earth may only tend to the more rapid growth of the kingdom of Christ.—1 Kings iii. 5—10; Prov. xiii. 34; xvi. 12; Jonah iii. 5—10; 1 Tim. ii. 1—4; James ii. 8—9.

Thursday, Jan. 7.

FOREIGN MISSIONS.

Praise to God, for the "open doors" in nearly every part of the world; for the success which has attended the proclamation of the Gospel,

especially in Africa, China, and South America; for consecrated lives given up to Christ's service in heathen and Mohammedan lands; for the large number of faithful native labourers in various countries, and for the spirit of liberality existing among the native Christians generally.—Acts xi. 19—24; Rev. vii. 9—10.

Prayer, that the hearts of Mohammedans and heathen may be opened to receive the Gospel; that the Church of Christ may fully realise her responsibility with regard to those who are still in darkness.—Isaiah vi. 5—8; Zech. iv. 6—7; Mal. i. 11; Luke i. 78—79; Matt. ix. 36—38.

Friday, Jan. 8.

HOME MISSIONS AND THE JEWS.

HOME MISSIONS.—*Praise* for increased activity amongst God's people, and for many tokens of the power of the Holy Spirit accompanying the means used.

Prayer, for the blessing of God to rest abundantly upon all Evangelistic efforts; for work amongst Soldiers and Sailors; and for the better observance of the Sabbath.

JEWS.—*Praise* for the wide circulation obtained for the Hebrew New Testament, and for the encouraging work amongst Jews.

Prayer that there may be such an outpouring of the Holy Spirit upon the Jews as has never been witnessed since Apostolic times.—Isaiah lix. 20—21; lxii. 6—12; Zech. x. 9—12; xii. 10; Rom. xi. 26—27.

Saturday, Jan. 9.

FAMILIES AND SCHOOLS.

Thanksgiving, for Families bound together by the love of Christ; for the earnest work carried on by many Students in our Universities and Colleges.—Eph. iv. 31—32; v. 1—2; Col. iii. 18—22; Deut. vi. 6—9; Ps. cxix. 9—12; cii. 28; 2 Tim. iii. 14—15.

Prayer, that Parents may more constantly seek to bring up their Children in the fear and love of God; that greater prominence may be given in the Christian households to the study of God's Word and to united prayer; that a special blessing may be outpoured upon Universities, Colleges, and Schools, and that the religious teaching given in them may be thoroughly Scriptural; that Sunday Schools may increasingly become nurseries for God's Kingdom.

Sunday, Jan. 10.

SERMONS.

"They that trust in the Lord shall be as Mount Zion which cannot be removed, but abideth for ever. As the mountains are round about Jerusalem, so the Lord is round about His people from henceforth even for ever."

Educational Department.

REV. JOHN C. FERGUSON, *Editor.*

Published in the interests of the "Educational Association of China.

Teaching English Phonetically.

BY J. ROGERS FRYER.

THERE are many difficulties attending the teaching of correct English to the Chinese. How hard it is to make our pupils articulate distinctly and to prevent them from leaving out syllables in certain words! How difficult it is for them to distinguish between the sounds of some letters, as, for instance, the short sounds of the vowels! How often are the sounds of *f* and *d* given for *th*, and how seldom do we find the letters *l*, *n* and *r* not confused! These and many other faults so hard to eradicate, if once acquired, are very discouraging to the careful and painstaking teacher, who, not meeting perhaps with the success hoped for, may, after a time, begin to wonder if it is really possible to teach the Chinese, so that they will give the sounds of our letters correctly, articulate distinctly, and accent properly.

It is hardly necessary for me to point out the need of being prepared to satisfy the growing demand of China for the study of our language. It is, in fact, the prophecy of many that at some time in the not too far distant future the English tongue will be spoken throughout this empire.

The mistake that the average Chinaman studying English generally makes is in desiring a very quick result without much hard work and careful drill. This is perhaps the chief cause of the half-pronounced words and mistakes one so often hears when listening to English-speaking Chinese.

It is without question an error to hurry pupils through the rudiments of a language. A teacher who takes time and pains over the first steps will, I think, find that his scholars not only pronounce well, but he will be surprised at the rapidity with which they advance, after mastering the elementary, and perhaps, to some, the most trying part of a language.

We must not forget that to speak and read English correctly is by no means an easy task, either for Chinese or for other foreigners. Prof. Martineau says: "Learning to read English is the most difficult

of human attainments," and there is a good deal of truth in this statement, if learning to spell is taken into account.

The following extract, giving the reason for some of the complaints made by foreigners about our language, is taken from the introduction of a little book called Burns' Step By Step Primer :—

"The unreasonableness of English orthography is conceded by everyone. The loss of time it occasions in school life is enormous. As compared with German it takes three years for an American or English child to learn to read and spell as well as a German child does in one year ; and this is solely on account of our outrageous orthography, which requires the pronunciation of each word to be learnt separately and from the teacher's oral dictation alone. Thus the budding reason of the child is checked ; each mental feeler for analogy and truth is pinched off as soon as it puts forth, and blank stupidity appears in the reading or spelling class instead of that eager brightness which one unvarying sound for each letter diagraph would beget."

To impart a knowledge of our language to the Chinese is especially hard in a school where it is taught as an accomplishment only, and the scholars study other subjects and converse for the most part in their own tongue. On account of the small amount of time that can be devoted to English from the rest of their studies many of the pupils no doubt find it rather irksome to pay much attention to the finer points of difference in sound and pronunciation, and may think they do very well for Chinamen. There is really no reason, however, why by careful drill the Chinese cannot in most cases be trained to speak our language properly. It is of course merely a question of carefully repeating the proper sounds of each letter until the muscles brought into play are able to adjust themselves correctly in making the rapid changes necessary to produce these different sounds. Once this is attained, providing the pupil does his future work carefully, correct speech is assured. If on the other hand, this most important drill be neglected, although progress may be rapid, it is generally accompanied by a poor pronunciation.

My own experience in teaching English is that in an average class of boys the majority will make the most satisfactory progress when taught by the phonetic method. While occupying the position of English instructor at Nanking University I used this system in my classes, and am satisfied it made studying easier for the boys and teaching easier for me, besides giving satisfactory results. At this institution the English language is taught as an accomplishment only, Chinese being used for the other subjects in the curriculum.

The method of teaching English phonetically seems to have originated in America, where in many places it is becoming a popular and satisfactory way of teaching children to read and spell. In my elementary classes I used the little book, Burns' Step By Step Primer, already mentioned, which is based on this system, and may be obtained from Burns and Co., 24 Clinton Place, New York city. I adapted the principles contained in this book so as to present them intelligibly to the Chinese mind. In teaching boys just commencing the language, and in fact for the first two or three years, I found a certain knowledge of Chinese indispensable in giving the necessary explanations.

In Chinese, then, I would tell my class of beginners—most of them small boys—that our language has twenty-six letters, five of which are called vowels and the remainder consonants. I said that each of these twenty-six letters has a name, and that this name never changes, but each letter may have one or more than one sound. At first I did not require the pupils to learn the names of the letters, but merely their sounds. Thus, in the first lesson, in teaching the short sound of *a*, I explained how to make the sound properly, naming it the first short sound; short *e* was second short sound, and so on with the remaining vowels. I compared these five vowels to the five tones of the Nanking dialect, so as to make them easy of comprehension. After these sounds, together with those of the consonants occurring in the first few lessons, could be given readily, I had each boy in turn repeat them at least once a day, and count the short vowels on his fingers.

After going through fifteen or more lessons in this way the pupils turned to the beginning and reviewed; this time, however, learning the names of the letters in addition. I then established a rule for reading and spelling, which proved very useful. When any boy came to a word he could not pronounce readily and correctly I required him to go through the following steps in their order:—

- 1st. Give the sound of each letter in succession.
- 2nd. Give the name of each letter in succession.
- 3rd. Pronounce the word.

The advantage of this rule is apparent. After teaching the pupils the sound of each letter I made it a point never to tell them a word, unless they happened to be extremely dull, when of course there was no help for it. Instead, I would have them follow the above method, correcting their pronunciation if necessary. Thus the by no means insignificant annoyance of constantly having to give the sound of the words, thus turning myself into a sort of sound-machine, was done away with; and the scholars were obliged to call into play a faculty generally more or less undeveloped among

the Chinese, that is to say, Reason. This rule also tended to make them rely on themselves rather than on the teacher; and I mentioned several times before the class that those who could not follow it were exceedingly stupid—a suggestion that led the majority to try hard and learn.

In teaching the sounds of the consonants I divided them into two parts, the majority having one sound, and a few having two, such as the letters *c g f s*, *c* being *k* or *s*, *g*—*j* or *g*, *f*—*v* or *f*, *s*—*z* or *s*. The letter *y*, however, has three sounds, which are represented in the words by, any, and yes. I introduced a rather novel method for distinguishing clearly between the sounds of *l* and *n*. It is a well-known fact that in Nanking, and perhaps some other places, the natives cannot distinguish between such words as *lan* (藍) and *nan* (男); so in my classes there was a good deal of difficulty with two words such as “let” and “net.” I found that, although when speaking in the usual way the pupils could not distinguish between these two words, by holding and pinching the nose, the nasal qualities of the *n* in “net” would be brought out prominently, while if the word “let” was spoken the sound would remain the same as before. The boys disliked this nose-holding process so much that before a long time many could dispense with its use, and could give the two sounds clearly. Great difficulty was also experienced in getting the pupils to distinguish between final *n* and *ng*; a daily drill being necessary for a long time before these sounds could be spoken correctly. All consonants and vowels whose sounds are equivalent to other letters were carefully noted. Thus, in analysing the word *cat*, the *c* of which takes the sound of *k*, the pupils would say “*c* used instead of *k*.”

I would explain the difference between the sounds of *p* and *b* by saying that the two letters are spoken in the same manner, but in the first the breath only is used, while in the second one uses the voice. *T* and *d*, *f* and *v*, *s* and *z*, are other examples under this head.

After the short sounds of the vowels, the hardest for the boys to acquire, were learned fairly well I told them the long sounds are the same as the names of their respective letters. This was a pleasant surprise, for the class thought the long sounds would of course take a long time to learn. Later I wrote out a list of letters or combination of letters that take the long sound of the vowels, and found that notwithstanding the numerous exceptions they were of no small assistance to the students. Thus, a rule applying to all the long sounds of the vowels is as follows: when a vowel is followed by a consonant, which in turn is followed by the letter *e*, the vowel is long and the *e* is mute. The words *ate*, *mete*, *bite*, and *mute*, illustrate

this. Exceptions, as some (sum), love (luv), etc., were carefully noted and learned. The list spoken of above, not including the example just mentioned, is roughly as follows :—

Long a equals ai ay, ei, ey, ea, aigh, eigh.

Long e equals ee, ea, ie.

Long i equals ie, y, igh.

Long o equals oa, oe, ough, ow.

Long u equals ew.

There are but few exceptions to ai, ay. One is “said,” in which ai has the short sound of e. Double e, I believe, has very few exceptions. The others have them more or less in number, and the pupils, as I have stated previously, should endeavour to remember them as much as possible. The other sounds, such as air, are, ere, in the words hair, hare, there; long double o as in boot, and short double o as in book; oi, oy, as in boy, oil; ou, ow, as in out, owl; au, aw, in haul, law; broad a in all; Italian a as in far; the uses of i and y,—i. e., they have the same sound, but y is generally used at the end of words while i is not; broad a has the equivalents aw, au, ough as in ought, and o as in or; the sound of wh equals hw, etc., etc., were all treated of in turn. Many extra rules may be introduced by the teacher; for instance, the sounds of er, ir, ur, in most cases, are approximately equal to the mandarin pronunciation of 二; en, on, at the end of words like driven, heron, change to un (short u); el has the sound of the letter l; le, as in the word little, takes the sound of ul (short u); the vowel preceding the letters dge in a word is generally short as in “bridge,” but preceding ge, it is generally long, as in “age.”

The combinations th, sh, ch, tion, ing, er, ir, ur, ds, ts, ps, bs, etc., were learned as one sound, and were not separately analysed. In exceptional words I was always careful to tell the pupils the names of the sounds to be substituted rather than the actual sounds, but if their pronunciation was not correct I would of course put them right.

A phonetic written analysis of the words “How doth the little busy bee,” not taking into account letters having only one sound as l, n, etc., would be as follows :—

How.....ow, regular sound, as in now, plow.

Doth.....o used instead of short u; th, use breath only.

Theth, use voice; e used instead of long e if word is spoken slowly, and instead of short u if spoken quickly in a sentence.

Little.....short i, le like ul.

Busy.....u instead of short i, s instead of z, y equals short i.

Bee.....ee equals long e.

Perhaps one may say the exceptions are so numerous that it is hardly worth while using the rules ; but the Phonetic Method has an advantage over the ordinary method, in that it only requires these exceptions to be noted and remembered, while in the ordinary method both exceptions and other words have to be learnt separately from the teacher in about the same way one has to learn Chinese characters.

I found, however, that these rules for the various sounds were rather at variance with some of the diacritical marks given in pronouncing dictionaries and in some readers. For instance, in the word " storm " the mark one finds placed over the o indicates the long sound of that vowel ; but theoretically correct though it may be the word is certainly not pronounced in this way. Instead, if the long sound of o is changed to broad a we have the current pronunciation. Again, in the name Mary the a is marked long in many readers using diacritical marks, and some people, I think, pronounce the word this way ; but isn't it commonly spoken Mairy ? A list of such words with the current pronunciation would doubtless be of great assistance to the student.

The a in " father," and the a in " ask," are, I believe, pronounced the same by the majority of people, but there are many, especially in America, who pronounce, no doubt correctly, the a rather shorter in the latter than in the former word. So in Burns' little book, p. 55, this shorter sound of a is given separately and marked with one dot instead of the two one finds over the Italian a. As the boys had so many sounds to remember, and especially as so many a's thus marked take the sound of short u when spoken with ordinary rapidity I changed some of them to Italian a's and others to the short sound of u. Thus in the word " pass " the a would take the Italian sound, while in the word Ida I would substitute for it the short sound of u.

After the class had finished the Step By Step Primer, which took about six months, studying forty-five minutes a day, five days in the week, I found that most of the boys could read Barnes' 1st Reader and part of the 2nd, with very little prompting on my part.

For dictation I prepared some easy conversations, dictating a few sentences to them each day. These sentences they learned by heart, and when one conversation was finished two boys would give it in English, while two others translated it into Chinese. They seemed to enjoy this very much.

The above is a general outline of the Phonetic System as might be applied in teaching the Chinese. I think it in many cases would

meet with success, especially in instructing boys who have been long enough with foreigners to acquire a little reasoning power. For dictation and spelling it is doubtless much superior to the ordinary method. I hope it may prove a help or suggest new ideas to those who are devoting their time to the task, or shall I say drudgery, of imparting a knowledge of our widely-spoken language to young China.

Notes and Items.

THE Report of the Second Triennial Meeting of the Educational Association* is now ready, and is for sale at the Presbyterian Mission Press, Shanghai. It makes a volume of about 300 pages, and contains all the papers read at the last triennial meeting, as well as *resumés* of all the discussions. It is printed on good clear paper and bound in imitation leather cover, and reflects credit upon the editor and printer. No one who desires an intelligent idea of the methods, aims and results of this great educational movement in China can afford to be without a copy. As the publishing has been attended with considerable expense this Report will be sold to all members and not sent free as was done three years ago. We hope that all members will buy copies and induce their friends to do so. Educational work has assumed such large proportions as a missionary agent in evangelizing China that all missionaries engaged in every branch of work must be interested in having accurate information concerning it.

In the Annual Report of Queen's College, Hongkong, sent to the government in January last, the Head Master, Dr. Wright, said some very wise words concerning the teaching of sciences in the English language to Chinese boys. "A cry is heard from Wales that it is impossible for boys attending day-schools, who hear and speak nothing but Welsh out of school-hours, to attain to anything like ease and accuracy in speaking and writing the English language. As I do not think that sufficient allowance is generally made for the difficulties attendant upon the study of English by boys of Mongolian races I was glad to find in "Things Japanese", in the article on Education, by Professor Mason, the expression of the same argument I have often employed, which is to the following effect: If in England the examination in English history, grammar, mathematics, etc., were entirely conducted, questions and answers, oral and written, in the *Latin language*, only a slight idea could be formed of the difficulty experienced

* Price to Members: Half binding \$1.40. Flexible boards \$1.20.

by Japanese and Chinese in examination conducted in English ; for after all there is a certain amount of kinship between English and Latin in thought, roots, construction and expression, absolutely wanting between English and Chinese or Japanese. Great proficiency in English conversation, grammar, composition, etc., is the exception, not the rule, being dependent on the natural abilities of the boys and not on the system of education." These words come from one of large experience in teaching science in English to Chinese pupils under the most favorable conditions in the midst of an English colony, where so many associations are helpful. What can be the experience of those under less favorable conditions? English language and literature certainly have their place in any broad curriculum for Chinese students, but is it not made to cover too much when it is attempted to teach in it? The use of English text-books could easily be continued, but ought not all recitations to be conducted only by those who can understand Chinese, so that the pupils may have the most favorable medium for conveying their ideas? The ideal plan seems to be to use text-books in English or any other language from which the idea can be accurately obtained and then allow the Chinese pupil to express that idea in his own language "in which he was born." We commend the opinion of Dr. Wright to the careful consideration of all who are attempting to use English as the medium of communication with Chinese boys in imparting a scientific education.

We trust that all officers and members of the Association will urge upon all new comers for educational work the need of joining themselves to our numbers. The reasons which may be given them for such advice are: 1st. The Association will bring them in touch with all the schools of the various missions in China. 2nd. It will keep them alive to all the new educational publications and other helps which are being rapidly multiplied. 3rd. It will familiarize them with the methods of education adopted in different parts of this vast empire, by which it will be seen that almost all plans have had a trying. Association with others will furnish experience, which is the best of all teachers.

In an address made many years ago by the late Jules Simon, at one time a French senator and a member of the French Academy, there is a remarkable passage worth quoting as a stimulus to those who are seeking to promote general education in China. "I am accustomed to say that the political marvels which closed the preceding century are not to be compared with the scientific marvels which have characterized this one, and which will only be thoroughly

understood in the middle of the next century. One of the most remarkable of these marvels is the spread of education. I have lived in the time when we were surrounded only by people who could not read. Universal suffrage was established in this country before we had schools everywhere, so that voters had to put in the ballot-box a paper on which were written cabalistic signs which they did not understand. Every political act was taken on faith. As soon as universal suffrage came into existence schools sprang up and illiteracy disappeared. At present an illiterate person is a curious phenomenon; if anyone tried to find in Paris a man who cannot read I believe that with all the lanterns in the world he would have a great deal of trouble in finding him."

The report of the North China College of the American Board, Tungchow, is very interesting, and has been kindly sent us by the President, Dr. Sheffield. In the Academic and Collegiate classes the school enrolled a total of seventy-one students during 1895. These students were taught by five foreign and four native teachers, and the range of studies was broad and thorough. This large number of foreign teachers for such a number of students is accounted for by the fact that three distinct lines of work are carried on in the school—the study of Chinese classics, the study of Western learning and the study of the Bible. This multiplies classes and increases the work of teaching. The Report speaks of a revision of the course. "The object of the revision was primarily to improve the standard of requisition in the lines of study pursued, experience showing that the curriculum was too crowded for the best results. A secondary reason of the revision was to advance the grade of work in lines of Chinese study, it being felt that the graduates from a Christian college ought to be able to write with care and accuracy in the literary language of China, that they may take their stand among Chinese scholars as men of culture according to the Confucian standard of culture. Such training is also felt to be important for the leaders of the native Christian church, to fit them to have a part in the preparation of that Christian literature which is to have an ever increasing influence in the propagation of Christianity and in the edification of the Christian Church." This College has had a large gift, of which \$10,000 is kept as an endowment, and \$25,000 to be used in supplying needed buildings and equipments. This ought to furnish the school with an equipment which will enable it to advance on its well defined lines and to measure up to the large expectations of its friends. "The school has for its end the increase of the evangelistic efficiency of the mission, not only in multiplying the number of laborers, but in placing in leading positions in the native church a body of men of broad learning and deep religious life, in imitating

whom the native church may grow more and more into the likeness of the Divine Master. The native church is growing in its appreciation of the importance of such an education to fit men to become Christian leaders. Students in increasing numbers are fixing their thoughts on obtaining such an education."

Correspondence.

THE RIGHT OF SEARCH.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: May I venture to ask you a question upon one subject upon which I on asking have received most conflicting answers from both old and young missionaries, *i. e.*, Have the Custom officials in the various Custom Houses on the Han River, or any other river, any official right to come on board to search a boat wholly hired by a foreigner and carrying no other goods than what belong to the foreign traveller?

To me it appears that they only fulfill their duty in doing so, as *they* need not take our word for truth more than a Custom official at home.

I have dared to ask this question as it would be well for inland travellers to know, and would therefore beg a little space in your paper for the answer.

Yours very sincerely,

WILLIAM S. STRONG.

Answer.

In answer to your question I would say that I know of no law or treaty right that should prevent Customs' officials searching a boat wholly hired by a foreigner and carrying no other goods. They have a right to satisfy themselves that no other goods are being carried, and I know of no way by which they can ascertain this—to their own satisfaction—without examining. Though sometimes annoying it was always my custom, when I lived and travelled in the interior, to grant this right. It is a right conceded to all nations thus to examine the effects of those passing through their bounds, and I know of no ground on which missionaries travelling in China should claim immunity.—ED. Recorder.

Our Book Table.

The Pilgrim Fathers of New England and their Puritan Successors. By John Brown, B.A., D.D., author of "John Bunyan, his Life, Times and Work," with introduction by Rev. A. E. Dunning, D.D., editor of the *Congregationalist*. With illustrations from original sketches by Charles Whymper. Fleming H. Revel Co., New York, Chicago, Toronto. Octavo, 368 pps. 1895.

This handsome volume, recently issued by the genial and accomplished pastor of "Bedford Meet-

ing," is a well conceived and finely executed compendium of the leading events which led to the pilgrim movement in the seventeenth century, and the history of the pilgrim fathers after their arrival in New England, down to the time when the original emigrating impulse had become merged in other and wider currents of history. No American scholar has more signally distinguished himself in the same field of

research than Prof. John Fiske, of Harvard University, who says of this work, "It is an admirable and much needed book, scholarly, temperate, and extremely interesting; one of the best monographs that I have seen."

CHINESE HYMNAL (頌主詩歌).

A Review by H. D. P.

Prepared by Rev. H. BLODGET, D.D., and Rev. C. GOODRICH, D.D. Topical Index by Rev. E. G. TEWKSBURY. C. GOODRICH, Musical Editor. North-China Mission of the A. B. C. F. M., Peking.

Price—Boards - - - - \$1.00

" Paper - - - - 0.75

May also be had of the Presbyterian Mission Press, Shanghai.

The Mother of Our Blessed Lord was the first of the New Testament saints to express her joy in the new life. She led the chorus of the increasing anthology which has poured itself forth in conscious and joyous song. Under the impulse of the Divine Spirit she said exultantly, My soul doth magnify the Lord and My Spirit hath rejoiced in God My Savior. The Church still waited long for the apostolic injunction, "Speaking to yourselves in Psalms and Hymns and Spiritual Songs, making melody in your hearts to the Lord." The peace of God, breathed into the individual life through the forgiving love of the Infinite one, created a divine melody in the hearts of His disciples. The world is filled now with treasures of richness and blessing. The tongue of the dumb has learned to sing, and the new song has touched hidden springs of life which flow in harmony with angelic gladness. Out of the wide range of Christian song each generation gathers its own harvest of praise and repeats for itself its response to the universal joy.

Some twenty-five years ago a sweet singer, just now elected to and consecrated a bishop of the American Methodist Episcopal Church, issued a little volume with

the engaging title, *Winnowed Hymns*. Out of the abundant material, hymns, dear and choice to his own heart, were gathered. The preface said: "Not all the wheat from the harvest of song is gathered here, but it is hoped that there is no chaff." A comment on this prophecy is the fact that many of the Gospel hymns were winnowed from this little book. The making of any hymn book must be by such a winnowing process. Association often dulls the perception to the inadequacy of many hymns and tunes.

Happy he who winnows the best and offers them as a delicate incense before the Lord.

Such an offering is presented to the church in China in the *CHINESE HYMNAL*, prepared by Dr. Blodget and Dr. Goodrich, with Dr. Goodrich as the musical editor. This beautiful volume, a holy gift of hymn and song, comes to us with the imprint of the Yokohama Seishi Bunsha. The clear type of the Chinese characters, with the exact and beautifully printed tunes at the top of each page, is the warrant for having the book printed in Japan. This is the first considerable attempt to give a hymn and tune book to the Chinese churches. A few fugitive volumes, with Sunday School Hymns and Tunes, have been issued. The first serious attempt to give to the church in China a volume which will answer its present need in the service of praise calls for more than a passing notice. It will be welcomed by all who delight to praise God in the sweet harmonies of song. The volume compares favourably with the best of those of any land which invite public favor.

The volume is published in the name of the North-China Mission of the American Board. The volume contains four hundred hymns, an addition of twenty-five to the latest edition of the *Sung-chu-shih-ko*, published by the Mission in February, 1895.

The hymn book is thus the latest result of the growth and evolution of hymnology in our northern church. Beginning thirty years ago, in a few dozen of hymns, the growth has been natural and adapted to the increasing needs of congregations. The fact that Drs. Blodget and Goodrich are responsible editors and translators assures us that the work represents the highest stage of the noble effort to introduce all that is rich and sweet in the life of Christian experience to the thought of the increasing company of Christians in China. Rev. Timothy Richard once said to a little company at Peking, glowing with pleasure in a new hymn translated, "As long as Dr. Blodget lives it will not be necessary for any one else to make the effort." Dr. Goodrich, in like manner, has long been known for the felicity of his translations of many noble and many tender and suggestive hymns. Whoever delights in accuracy of translation, delicacy of expression and rare aptitude in transferring the thought of foreign devotion into exact and grammatical as well as rythmical speech, will study this volume with pleasure and approval. As specimens of such success we notice No. 22, "The Lord Our God is filled with Might;" or No. 373, "The Son of God goes forth to War." It is in such as these that Dr. Blodget excels, though often admirable in the modern lyrical meters, such as No. 61, "Rejoice and be Glad;" or No. 108, "There is Life for a Look in the Crucified One." Dr. Goodrich is equally felicitous. Thus in No. 347, "Holy, Holy, Holy," his success is great, while in the tender and emotional hymns, as No. 328, "More Love to Thee, O Christ," No. 329, "In a Manger, laid so Lowly;" or No. 368, "Oh what can Little Hands do;" the translation and lyrical movement is very fine.

This volume is a Congregational

Hymn Book, but it draws its excellences from a wide range of church hymns. The editors have spent the leisure hours of twenty-five and thirty years in transferring the Christian thought of song into Chinese channels. It is to be noted, however, that ten of their associates have translations; four of them being ladies of the mission. Seven native preachers and teachers have each given a few hymns with good success.

Of translators outside of the mission Mr. Burn's hymns are chiefly drawn from, while Bishop Burdon, Dr. Martin, The Presbyterian Mandarin Hymnal and the Amoy Hymn Book are all drawn upon.

This sumptuous collection of the best hymns of the ages, with those endeared to the churches through the Modern Lyrics and Gospel Hymns thus represents the growth in the effort to bring the wealth of Christian song to the people of China. There are at present, as far as known to the writer, five considerable collections of hymns in the north. These are: "Hymns of Praise—Sung Chu Shih Ko," by Drs. Blodget and Goodrich; "Hymns of the Church—Sheng Chiao Shih Ko," by Mr. Lees, of Tientsin, with 403 hymns; The Mandarin Hymn Book, by Drs. Nevius and Mateer—Sung Chu Sheng Shih; Holy Songs of Praise, with 200 hymns, by Dr. John; and the latest issued, The Church Hymnal—Sung Chu Sheng Shih, with 341 hymns, by Bishop Graves and Mr. Pott. As the latest compilation of translated hymns it will be interesting to compare the Church Hymnal with the Chinese Hymnal.

Of the 341 hymns in the Church Hymnal 62 have the same title as an equal number in the Chinese Hymnal. Many of them are no doubt selections from the latter as accredited in the preface. In the same line of comparison thirty-one

of the tunes are the same in name, though the general range of hymn and tune is widely separated.

The present volume will be, as the first of its kind, specially interesting as a compilation of widely known and familiar tunes adapted to its range of hymns. It is now nearly forty years since, in the United States, the Sabbath Hymn and Tune Book, from the Andover Seminary Faculty, with Dr. L. Mason as musical editor, led the way to the sweeter and wider scope of modern congregational music. This was followed in due time by the "Songs of the Sanctuary" of Dr. Robinson, so long a favorite, to be succeeded by the still regnant

"*Laudes Domini*." The later compilations each felt the impulse of the famous English collection, "*Hymns Ancient and Modern*." The position which this noble collection has held in England is paralleled in the U. S. by that of *Laudes Domini*, filling even a wider space in its interdenominational distribution. The *Laudes Domini* has held its place of leadership through the choice character of its hymns, together with the tunes joined fitly with them. We may then compare the Chinese Hymnal with the *Laudes Domini* as a present standard of choice and attainment in Hymnology.

(To be continued.)

Editorial Comment.

IN spite of printing more pages this month we have been compelled to hold over to next number an interesting contribution to anti-foot-binding literature. The particulars and impressions which we hoped to publish of the recent conferences for Christian workers held in different centres arrived too late for publication in this number. In the meantime our readers will be glad to know that the meetings have been growing in interest and importance. It would seem as if the leaders had been going "from strength to strength," that each conference was having an influence on more workers through wider areas. We understand 1200 native Christians attended the conference in Foochow; a large matshed being erected for the meetings.

IN gathering up the impressions of the Shanghai conference the following points have been noted: First, the objection of too much appeal to the feelings cannot be laid against this gathering. Then, few subjects were discussed, and emphasis was placed on the use of the

common means of grace, especially of study of the Bible, prayer, etc. The remark with regard to the northern conferences: "God was very evidently in our midst," also applies to the Shanghai gathering. Many were the soul searchings, and in all the prominence given to the Holy Spirit we felt Christ was glorified and we were being drawn nearer to God. During the conference also there was a growing and deepening conviction that the hope of our success in China is not in any man, nor in any number of missionaries, but in God. "Not by might, nor by power, but by my Spirit."

* * *

MENTION might also be made of Mr. Mott's tactfulness, spirituality, simplicity, humility and acquaintance with the subjects he brought forward. The manner in which he sturdily and logically marched to definite conclusions and important issues will long be remembered by those who, hearing him, felt compelled to accept the conclusions come to and strive after the ideals indicated.

IN the course of one of the meetings Mr. Mott mentioned the hope and desirability of raising \$1200 with which to provide a press and printing outfit in Tientsin, defray the expenses of the Shanghai conference and provide for the conference of educationalists, the printing of pamphlets, reports, etc. Before the close of the conference well-nigh \$700.00 was promised by friends attending the meetings.

* * *

THE conference of educationalists referred to will meet in Shanghai in the beginning of this month, and it is expected will include representatives from educational institutions in Peking, Têngchow, Tungeho, Tientsin, Ningpo, Hangchow, Nanking, Soochow and Foochow. We feel sure our readers will join with us in prayers for much blessing on these meetings and on the conferences in Japan, to which Mr. Mott is about to proceed.

* * *

It seems a pity that with such a population to work upon as China possesses there should ever be trouble between Roman Catholics and Protestants. But that there is friction, and at times serious, is evidenced by such cases as that which Dr. Ashmore has been describing, and by the fact that such men as Dr. Nevius and Dr. Muirhead have felt compelled to write books in Chinese, pointing out the distinctions between Roman Catholics and Protestants. We know that in the case of Dr. Nevius this was done as a matter of self-defence, the Catholics having attempted to win away many of the converts made by the Protestants in Shantung. We say this regretfully, but it is nevertheless true. And in a recent magazine we noticed the following by Dr. John, of Hankow: "Our adventures seems to have raised their (the Catholics) hatred, and they are now doing all they can to obstruct

our work and injure our converts." We know the same to be true in other parts of China. But we have yet to hear of Protestants making trouble with Catholic converts. Perhaps some such method as Mr. John proposes might be found advisable in many places. He says: "It is my intention to call upon the bishop as soon as possible after my arrival at Hankow and try to come to an understanding with him with regard to the matter." Doubtless some such method as this would often tend to remove difficulties and prevent strife.

* * *

IN reading the speeches of Li Hung-chang on his journey round the world, as given in the home papers, we have often wondered how much was Li Hung-chang and how much was his interpreter. The *New York Independent*, in commenting upon his reply to the deputation of representatives of missionary societies which waited upon him in New York, remarks that Li, when speaking of God, did not say our God, or your God, but just God. But this was the interpreter and not Li. We should be glad to know just what Li really did say. Would it help the *Term* question?

* * *

WE are not very sanguine as to the immediate effects upon the Chinese nation of His Excellency's visit, or on the government at Peking. We do not believe, however, that Li can ever be the same man he was before undertaking this remarkable journey. The impressions upon his own mind must be ineffaceable, and in some way, to some extent, we believe their effect will be felt upon the nation. His direct personal influence will go for something, and the story of his travels and what he saw will doubtless get abroad among the officials and literati of the land. And it will be leaven there.

Missionary News.

Rev. A. R. Crawford writes: You will be interested to hear that the case which Mr. Hosie, our Consul in Newchwang, came up here to settle last January, has now received its finishing touch. Dr. Greig has just received official information through the British Minister at Peking that by Imperial orders the Prefect Ao who caused the trouble here has been degraded, never again to hold office. Although we ourselves did not ask for this yet since Mr. Hosie's demand has been conceded we feel that it may teach the timely lesson that foreigners' rights cannot be trampled in the dust with impunity.

I am glad to say the hospital is now almost completed, though it has been much retarded by the heavy rains. There are some twelve inquirers, and altogether the outlook is very hopeful.

Dr. Sheffield writes: The Christian Conference just held in Peking, under the direction of Mr. Mott and Mr. Lyon, has proved to be an occasion of deep spiritual profit, both to the missionaries and the native Christian workers assembled. There were present one hundred foreign missionaries and several hundred native Christians, among them a large company of students and helpers.

The addresses of Mr. Mott came out of his meditation on the Bible and out of his own heart experience. His teachings were applied Christianity of the most earnest searching character. He did not aim to stir feelings for the time, but to produce permanent convictions that should result in action along the lines of systematic study of the Bible, regular habits of secret prayer and definite effort to win men to Christ. Bishop Joyce was present, and gave two sermons, both powerful and deeply spiritual presentations of the doctrine of the Holy Spirit. The papers of Messrs. Ament and Lowrie and the address of Mr. Reid were excellent and in harmony with the spirit of the meetings. There were other excellent addresses from Chinese pastors and preachers. Many members of the Conference, missionaries and native Christians, handed in their names, expressing a purpose in the future to employ a half hour each morning in personal study of the Bible and prayer, in preparation for the duties of the day. I feel confident that this Conference will bring new spiritual inspiration to the church in North China, resulting in a more rapid and vigorous growth of Christian work.

Missionary Journal.

MARRIAGES.

At the Whins, Alloa, on 2nd September, by the Rev. Daniel M'Lean, assisted by the Rev. D. M. Forrester, B.D., JAMES MURRAY, Chungking, West China, to LIZZIE ROXBURGH, youngest daughter of Alexander Roxburgh, Esq., of Alloa.
At Newchwang, on 23rd October, Rev. DANIEL T. ROBERTSON, M.A., to Miss SARAH CAMPBELL NICHOLSON.

BIRTHS.

At Uin-ch'eng, Shan-si, 13th August, the wife of J. F. SANDBERG, C. I. M., of a son.
At P'ing-liang, Kansuh, 2nd September, the wife of W. TORNVALL, C. I. M., of a daughter.
At Kia-ting, Si-ch'uan, 6th September, the wife of H. J. SQUIRE, C. I. M., of a son.
At Siang-hsien, Honan, 14th September

- the wife F. S. JOYCE, C. I. Mission, of a daughter.
- At Ch'ung-k'ing, 19th September, the wife of F. S. DEANE, Friends' Mission, of a son.
- At Ch'ung-k'ing, Si-ch'uan, 28th Sept., the wife of T. G. WILLETT, C. I. M., of a daughter.
- At Lien-chow, Canton province, on 29th September, the wife of Rev. W. H. LINGLE, of the American Presbyterian Mission (North), of a daughter. (Dorothea Louise).
- At Hoihow, Hainan, 21st September, the wife of Rev. FRANK P. GILMAN, American Presbyterian Mission, of a son (Charles Frank.)
- At Hoihow, Hainan, 6th October, the wife of H. M. McCANDLISS, M.D., American Presbyterian Mission, of a son.
- At Hangchow, on October 8th, the wife of the Rev. J. B. OST, C. M. S., of a daughter.
- At Shanghai, 10th October, the wife of W. L. THOMPSON, C. I. Mission, of a son.
- At Kuan-cheng-tzu, Manchuria, on 14th October, the wife of Rev. W. H. GILLESPIE, I. P. M., of a daughter.
- At Shanghai, 19th October, the wife of T. D. BEGG, C. I. M., of a daughter.
- At Chinkiang, 27th October, the wife of H. E. FOUCAR, C. I. M., of a daughter.
- At Shanghai, 30th October, the wife of M. HARDMAN, C. I. M., of a son.
- At Amoy, 14th October, Rev. Dr. J. A. OTTE, wife and three children (returned), Miss M. VAN BREEK CALKOE, Rev. HOBART E. STUDLEY, Dr. F. T. B. FEST, wife and two children, for American Reformed Church Mission.
- At Shanghai, 20th October, Rev. Dr. W. NICHOLS, wife and two children (returned), M. E. Mission; Rev. W. S. FARIS and wife, American Presbyterian Mission; Revs. E. O. BOEN and K. S. STOKKE, American Norwegian Mission; Rev. T. HOWARD SMITH, L. M. S.; Misses A. K. FERRIMAN (returned), J. STEVENS (returned), R. OAKESHOTT (returned), A. SMITH, L. C. SMITH, F. M. NORRIS, M. E. CARSELEY, EDITH WOOD and ULFF, from England, for C. I. M.; Misses A. M. HERMANN, A. FORSBERG, M. PETERSSON, from England for Swedish Mission in China; Messrs. R. POWELL, J. R. BRUCE, A. BIGGS, O. GAUDIOLA and A. TRUDINGER, from Australia, all for C. I. M.
- At Shanghai, 22nd October, Misses ELSIE C. McMORDIE and SARAH B. McMORDIE, L. R. C. S. (Edin.) and M.D. (Brux.), ANNE GILLESPIE, L.R.C.S. and P. KATIE MACINTYRE, Irish Presbyterian Mission.
- At Shanghai, 25th October, JAMES SIMPSON and wife, formerly C. I. M. (returned); Rev. P. MATSON, wife and child (returned), American Swedish Mission; Revs. WM. A. MCCURRACH and T. J. UNDERWOOD, English Baptist Mission.

DEATHS.

- At Siang-hsien, Honan, 18th September, the wife of F. P. JOYCE, C. I. Mission.
- At Cleveland, Tenn., U. S. A., on the 29th September, HARRIET ELIZABETH, the wife of W. J. Lewis.
- At Jinjow, Manchuria, 4th October, AGNES, beloved child of T. L. Brander, M. B. C. M., Edin., Irish Presbyterian Mission, aged 6½ months.
- At Hongkong, on Sunday, October 11th, MAGARITA, aged four, only daughter of Dr. and Mrs. F. T. B. Fest.

ARRIVALS.

- At Shanghai, 3rd October, Misses D. G. ROBB and M. A. PYKE, of Canadian Presbyterian Mission; Rev. W. E. SMITH, M.D., wife and infant, Miss MARY A. FOSTER and Mrs. J. B. HARTWELL and two children (returned), of Canadian Methodist Mission.
- At Shanghai, 7th October, B. L. L. LEARMONTH, M.B., Irish Presbyterian Mission.
- At Shanghai, 6th October, Rev. EDWARD JAMES and wife, M. E. M., Nankin.

DEPARTURES.

- From Shanghai, 17th October, Rev. J. O. CURNOW, wife and son, M. E. M., West China, for England.
- From Shanghai, October 31st, J. C. HOWE, Inter. Missionary Alliance, for U. S.
- From Shanghai, 17th October, Miss M. A. LANE, C. I. M., for England.
- From Shanghai, 30th October, Mr. and Mrs. T. W. GOODALL and 1 child, Mr. F. W. BALLER, Miss E. BALLER, Miss GAMBELL, all of C. I. M., for England.
- From Shanghai, Oct. 31st, Mr. and Mrs. W. S. HORNE and one child and Miss R. MCKENZIE, C. I. M., for Canada.

